

WINTER A.D. 1968

THE ANGLICAN DIGEST



CREAM OF THE WINTER CROP

THE RECTOR AND THE ROGUE

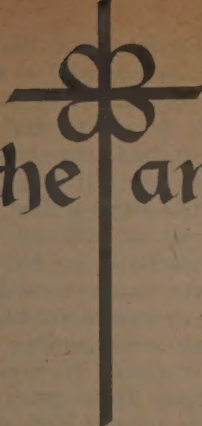
by W. A. Swanberg

THE EPISCOPAL Book Club's winter selection — an astonishing and true tale about a priest and a rascal — is at once a comedy, a piece of Church history, and a detective story. In 1880 the Rev'd Morgan Dix, D.D., then Rector of wealthy Trinity Parish in New York City and a so-called High Churchman, was a man of considerable parts but utterly without humor. His troubles began on the morning of 18 February when a representative of the Acme Safe Company arrived, summoned, he said, by Dr. Dix. He was quickly followed by a teacher in a girls' school and a man leading two horses for sale, both with forged letters from the Rector. In the following weeks came wig-makers, dancing teachers, dealers in used clothing, eminent clergymen and their wives for lunch — all of them fraudulently invited. Day by day the persecution became more ingenious and more harrowing for Dr. Dix. When the perpetrator let himself be known as "Gentleman Joe," post office people were called in but got nowhere. To complicate matters, it was discovered that an Irish saloonkeeper was suffering the same harassment. They finally caught the practical joker (reckoned to be the second best of his kind), a remarkable little man — and a Churchman, with a startling motive. In Mr. Swanberg's account of the sorry and yet delightfully funny episode, the Rector, rogue, and their colorful time come alive in a book that cannot be put down until the end. *The Rector and the Rogue* is published by Charles Scribner's Sons, 597 Fifth Avenue, New York City 10017, at \$4.95, and is the winter selection of the Episcopal Book Club. See page 27 of this issue for a special offer and convenient order form.

The cover design, drawn by Tom Goddard, symbolizes the Epiphany season, wherein Christ (the Chi Rho) was manifested to the Gentiles by the leading of a star and became the Light of the world (the circle); the olive branch stands not only for the reconciliation which Christ, the Prince of Peace, established between God and man ("Let the peace of God rule in your hearts") but also for the growth that is expected of us as it was found in the young Christ ("Jesus increased in wisdom and stature, and in favour with God and man").

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WINTER A.D. 1968



the anglican digest

- ✦ some things old
- ✦ many things new
- ✦ most things borrowed
- ✦ everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

PROPHECY

I THINK it has finally happened, or at least my eyes have been opened. We talk about something, perhaps for a long time and often, but don't really believe it will happen until it is actually upon us. It's somewhat like having a baby: you know it is coming and yet, when it comes, somehow you are surprised. Expected and even prophesied events seem to sneak up in a disguise and then suddenly unmask themselves and look entirely different from what we anticipated. I am talking about the beginning of an era of persecution of the Church. We have talked about

it, some of us even seriously, but it is only now that I am seeing it for what it really is. There are so many places to begin and all of them are important, but I think what struck me the hardest was when I heard people not only admit that they were not church-goers or that they were not in church Sunday because they were playing golf, but did so without any embarrassment. They admitted their laxness before, but they always made excuses for it. Now their admissions come without shame. For a while I thought that I was feeling a bit depressed because of the rough

going in my own little parish, but when I heard the same sort of thing from parishioners other than mine, including people from larger parishes, I saw that I had cause for concern. The change is here, and it says quite simply that people don't believe in God any more. If they claim that they do believe, there is little evidence that their belief has influenced their lives. For growing numbers of people, including both laymen and clergymen, God is dead; dead or alive, God just does not matter.

I had thought that persecution would come but that it would be, as in the good old days, something active. I had thought that the forces of evil would be something that had to be resisted. That is where the twist of fate and irony comes in. Just when you expect to get hit in the head, you find that the enemy has tunneled under your feet. Apathy, side-tracking, pleasure, ignorance, and the complexities of the modern world have noised out the voice of the Church. As in ancient times, God in His judgment will smite His people for their disobedience. We all know that even within the Church itself, certain elements (people, programs, and other evils) have produced the unfaithfulness for which we are going to bear the consequences.

We have fallen prey to the two "S" evils: success and syncretism. We have made the standards of the world "success" the standards of the Church, and so have missed our real calling to proclaim the Gospel of God. We are hung up on statistics, the "numbers racket." We have to have figures to show what a great job we priests are doing. How many confirmations did you have this year? How many more pledges? How much increase in the budget? Even more serious, we have to have "facts and figures and charts" to support our building construction — buildings which have enslaved the Church rather than the Church freeing the people in the buildings. We have worked for the worldly measures of success and have achieved them. Now God is going to show us what must go along with that kind of success, and we're going to see exactly where people's hearts are. The other factor is syncretism, a reconciliation of the irreconcilable — all sorts of things are now considered a part and parcel of the Faith. We are so concerned about being nice guys that we don't want to offend anybody. We priests have allowed ourselves to be turned into recreation organizers, polite conversationalists at pagan sacrifices from debutante parties to Elks Club fish fries; we baptize,

marry, and bury people who have no interest whatsoever in the Christian faith; our guilds are filled with people who don't go to church; and in our church services we allow, by intimidation, all manner of sentimentalities and in our sermons stay away from anything that is considered controversial. The Church has been overrun by the very Pharisees whom Jesus warned us against. We have been taught and encouraged to think that we can trick people into believing in God if we can get them on the vestry, or even to go to church; we use all of the enemy's techniques and call it pastoral theology. We have rummage sales to promote (we think) fellowship and get a little money, but we wind up with complaints, objections, disagreements, not knowing what

to do with the money. We remark that it was wonderful that some of the people who never come to church worked so hard, but never realize that the very same people are really drifting further away from God because of a vague and unquestioned relationship with the Church.

God is going to put the Church to the test, and the Church will be found wanting. I am sick and tired of having to think of the Church as an institution. COCU may well be the hand of the Assyrian which has come to give the final blow to what good is left. In any case, COCU can be nothing more than the exaggerated extreme of all that is worst in today's Church. Its kind of union relies on all of the world's standards of success and bears with it all that is worst in ecclesiastical bureaucracy. It

When you move, fill out & mail this clipping to TAD at Hillspeak ✕

NAME MOVING

FROM _____
Name as it appears on address label

_____ *Old Mailing Address*

_____ *Former City, State, & Zip Code*

TO _____
New Mailing Address

_____ *New City, State, & Zip Code*

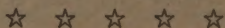
Date change becomes effective:

would reduce everybody to the lowest common denominator, and we would be left with all of the sentimental junk which the people love so much and which has nothing whatsoever to do with God. Somewhat in Biblical terms, the Church has been sold as a whore to popularity and comfort and unbelief. The Church has been prostituted to all sorts of strange interests and now her Spouse is about to show His anger.

Mark my word, the day of reckoning is at hand. I am writing this long tirade to you partly because I have to let off steam to somebody and think that you would understand, and partly because you are being nurtured to be a literary and articulate voice for the faithful remnant.


We are coming to a day when some of the Epistles that deal with faithfulness and caution us against false prophets will begin to take on their original meaning. Today is tough, but tomorrow will be tougher. Our only role is to remain faithful! We cannot stop the tide of change. If we trust in God we will welcome a time of trial. There will be many who will fall away, and many who will

try to twist the Gospel into something that will fit into a twisted world. We'll have to clear out a lot of junk to get back to essentials, and then we'll have to cling to those eternal truths for dear life. Men cannot survive long without the fullness of the Gospel — word and sacraments. As the dangers grow, there will be a tendency for the faithful remnant to be reactionary: we must resist that urge and at the same time move forward. A place like Hillspeak could be a vital force for a genuine theology which is expressive and meaningful to modern man and yet faithful to the Word of God. I have been more and more dejected about the whole business. "Yea, and I had almost said even as they . . . then thought I to understand it, but it was too hard for me, until I went into the sanctuary of God." Now I do feel some of that old enthusiasm again, if only because I think I can see things a little less darkly. Let me assure you that if my "analysis" is right, your role will be ever more important . . . but there are big dangers ahead for all of us.—Taddled from a priest's letter



If we do not lift up our lives to the level of our prayers, eventually our prayers will be dragged down to the level of our lives.

Charles Henry Brent (1862-1929)



ACCORDING TO—

● A parish priest in his bulletin: In this parish, the priest will not come knocking on your door on Monday to ask why you weren't in church on Sunday; I feel it is insulting to behave like Father Babysitter. I am concerned for you personally and pastorally, but I will not hover over you all the time nor will I scold you for negligence in your Church duties, for I believe that we all have adult consciences and adult minds, and know our Christian responsibility.

● An American Bishop at Lambeth: "We have a variety of theological opinions here — all the way from fundamentalist African bishops to the Bishop of Woolwich (John A.T. Robinson). Fortunately, I've found some congenial ones who still believe in God."

● A Bishop: I am ashamed that it is the people of the past, the ones who sought at their death to provide for the Church, who have paid off the present-day debt of our diocese.

● A college professor: The older I get the more I see the unhappy consequences of being so bound up in our own desires

and pleasures and general busynesses. I always have such an immense amount of work to be got through — or so I think, and I live surrounded by such a growing crescendo of duties and obligations, that I fear I enjoy being busy and much in demand — which as St. Augustine would have said, is a particular form of pride. Maybe each profession or occupation has its own form of pride. Should one complain because it is so difficult to free oneself from that kind of pride, or should we be grateful that we are given the opportunity to recognize our real obligations in the midst of the daily pressure? That is a question that has been bothering me for a long time.

● A mother of seven who says that there is opportunity for suffering and sacrifice in suburbia (TAD Spring AD 1967, p.13): We who are in the Church should be ready to suffer and sacrifice a little to give newcomers the fellowship that is the cement of the Church. Sure, it is a sacrifice to give up a morning to visit somebody, or to have somebody over for coffee. It's a sacrifice to invite a couple new in Church to dinner,

instead of old, familiar friends. One can suffer plenty, listening to somebody who likes to ramble on and on about uninteresting things. If one grows involved with somebody new in Church, it may indeed become a real inconvenience, for one may be called upon to give up time to talk to a lonely person on the phone, or goodness knows what. I've seen a newcomer blossom under the tender care and concern of an old-timer in the Church. The consideration of others is a form of stewardship, and harder to give than money.

● A parish bulletin: There has always been some talk of changing the Prayer Book. What is needed more is to use the Prayer Book creatively, and let the Prayer Book change us.

● A Roman Catholic Franciscan: "The morality of young people today (even in the extreme Hippie movement) seems to me to be much closer to that of Dante than is that of the established Churches. The people who were in Dante's hell for sins of the flesh, sins of passion, were barely in hell: they were flying around the borders. Buried in the floor of hell were liars, hypocrites, betrayers, exploiters. Sins of the flesh do not pervert the nature of things: they are just overdoing a good thing; but a lie is a crime against

the nature of man, against the dignity of man. All sins can be ultimately reduced to lies. Christ did not say, "I am chastity;" He said, "I am the Truth." We have seen the lie become a part of our way of life. We call it public relations, projecting an image, life adjustment, advertising, a way of life, diplomacy, and, when we want to appear especially righteous, a credibility gap. Our young people call it a lie."

● A Churchman in VII Province: "We've travelled more this year than ever before, and I was delighted to find so many wonderful, ardent Episcopalians. Two places deserve special accolades: Naperville, Illinois, where the priest celebrates the Holy Communion with devotion — unhurried, dignified, and 'relevant' for everybody; Sheboygan, Wisconsin, where there is a Celebration every day of the week — a welcome boon to visitors who had to be 'in the saddle' all day Sunday and felt lost without participating in the Eucharist at least once a week."

● A Long Island judge (wife of an attorney, mother of six children): Parents say to me that they don't know what to do about children who go astray. Well, they could start by setting an example. The moral climate of the home is most important. You can hardly expect

a child to think robbery is wrong when he knows that his father is cheating on his income tax return. I sometimes think that the ones who should be locked up are not the children but the parents.

● An American, who attended an experimental "touch and tell" religious service at the World Council of Churches Assembly in Sweden: "I'm not opposed to feeling people; in fact, in Sweden it is definitely

an attractive idea, but I'll be damned if I'm willing to call it the worship of Almighty God."

● A distinguished scholar and college professor: "It seems that the intolerable butchery of our language by various agencies of the national Church is a true reflection of a general loss of contact with the Faith and all past history of the human race. I wish that Sir Arthur Quiller-Couch might rise from the dead to use some of their output as

HERE'S WHERE THE MONEY WENT

Executive Council Expenditures—1967 Annual Report

	1966	1967
Home Department*	\$3,537,289	\$3,638,776
Overseas Department*	6,156,060	6,291,423
Dept. of Christian Education*	705,894	678,475
Department of		
Christian Social Relations*	410,592	468,548
Dept. of Communication*	688,906	766,223
General Division of		
Research and Field Study*	154,345	150,380
General Division of		
Women's Work*	217,689	183,212
General Division of		
Laymen's Work*	70,218	71,155
Office of the Presiding Bishop*	648,383	681,869
Mutual Responsibility and		
Interdependence Fund	138,630	97,154
<i>The Episcopalian</i> (Magazine)	169,048	148,352
World Relief and		
Interchurch Aid	225,000	175,000
Other items	73,487	71,407
Total Expenditures	\$13,195,546	\$13,421,978

*Contributed to a total of \$497,052 for "Interdenominational work."

horrible examples in a new edition of his great *On the Art of Writing*. [The 1961 edition of the book is available in paperback (\$1.65) from G. P. Putnam's Sons, 200 Madison Ave., New York 10016.—Ed.]

● A parish bulletin: To mislead our fellow Christians, with whom we discuss unity, into believing that we share their opinion that the Church is man-made, is sinful and deceitful. The Church is not a mere organization of men; it is Christ-given and His Body on earth, and we are bound to it by solemn vows and sacraments. We may be sinners, but the Church is divine and will endure forever, and neither the gates of hell nor dissenting bishops, priests, deacons, nor laymen can prevail against it. To say or to preach what is contrary to the teaching which we assent to and affirm in the creeds and in the sacraments is not only foolish, it is apostasy and treachery. The Faith must not be prostituted in order to expand our membership rolls.

● A parish priest: I have reached some definite conclusions after visiting other parishes during my vacation. (1) Old-time and elder Churchmen seem to know less about the worship of the Church than younger people who have been confirmed in recent years. (2) Fine

choirs are a pleasure to hear, but they not only discourage good congregational singing but invariably bring a "show biz" note into worship. (3) Priests go on too long with announcements, boring everyone into restlessness. It sounds just awful when the priest scolds from the pulpit, and I am sure that it never does any good. I am guilty on the last two counts, but after sitting in the pew and observing my colleagues, I have resolved to change my ways.

● A college professor: "I am well over the operation which took place a month ago and am now back to work regularly. At the same time there has been some disturbance in my remaining good eye, although it has not affected my vision and is not necessarily serious. All of which has been an important spiritual experience. I have been given a much more vivid and abiding awareness of the existence and love of God, and that has made me see other people in a new and different and wonderful way. The nature of God continues to be a mystery, but if we can express it in words, it is a tangible mystery and an active one. My beloved St. Gregory of Nyssa taught that the spiritual life was a continual progress toward the knowledge of God, although we can never arrive at full knowl-

edge — and that has indeed been the case with me. We travel upwards and, as Gregory taught, we stop sometimes on a plateau from which we get a new and previously unknown view of what lies beyond; in my own case I never know in advance what the plateau and the view from it will be, but I always feel closer to God."

● A letter in a newspaper: "The Church, with the gospel message, should lift men above

the commonplace. It has something better, something that can transform. If people will receive the life Christ offers them, He will lift them to His level of living, which is the abundant life."

● An American priest on exchange in Guatemala: One of the most striking things about the Spanish-speaking parish here is the degree of participation of the laymen in the life of the Church. Last night I attended a Confirmation class, and was delighted to see that every person being introduced to the Church was accompanied by a member of the parish, who had earlier taken pains to explain the Church's teaching. There is a lesson here that we all might learn.

● A priest: It is amazing to me to see how often professional ecumenicists equate their opinions with the guidance of the Holy Spirit and how they insinuate that anybody who disagrees with anything ecumenical is opposing God's will. I wonder why, with all the talk about the need for penitence in ecumenical affairs, we do not remember that the Holy Spirit has been at work in the Church for several centuries, that, as for the ministry of the Church, He has made His guidance clear and His will known; moreover, we have every reason to expect Him



LOST AND FOUND:

We have found many things left around the church the past year and have saved them, hoping some one would inquire. There are gloves, Prayer Books, purses, sweaters, and a black cape. If any of them belong to you, please come by the office.—A parish bulletin

to be consistent. Is it not a "sin against the Holy Ghost" to say that Protestant unity plans will bring together diametrically opposed ministries and then to ask the Holy Spirit "to do for each what may be necessary"? Has not God already made known what is necessary — the priesthood?

● A Churchwoman: "I give EBC bookmarks to each member of our Diocesan Board whenever we have a meeting. I particularly like the one, *Whatsoever ye do, do all to the Glory of God*. It is pasted on the inside cover of my loose-leaf, so that when I open it to conduct a meeting, before me is a silent prayer that what I do then will 'be to the Glory of God.'"

● A parish priest's letter: Please use the enclosed check to provide subscriptions to *The Anglican Digest* for our newly-elected members of the Parish Council: ours is a typically inward-looking suburban parish, and I can think of no better way of opening their eyes to a wider view of the life of the Church in this country and in our world-wide Anglican Communion.

● A missionary of the Church: Even in these remote parts, we are inundated with all manner of "Churchy" papers that give us usually good but wordy comments on "what the Church is doing today." Although they

are appreciated, I find them somewhat tiresome. Therefore I am thanking you for honestly, lovingly, and firmly reminding me that my vocation is first to BE and secondly to DO. Perhaps you could design a bookmark that would read, *Don't just do something; stand there*.

● The President of the Association of Episcopal Colleges: Our eleven colleges are rowing against the tide. In a time of burgeoning enrollments, all of our colleges are small; in a time of increasing emphasis on the secular, they contend that religion gives the proper dimension to all intellectual growth; in a time when the main objective seems to be supplying the graduate with credentials, our colleges try to equip him for decision making; in a time of pressure for specialization, we contend that liberal arts education is the proper foundation for both research and useful living; in a time of urban crisis, our colleges are more or less secluded; in a time when faculty members are hired for research and publication, professors of our colleges are selected for their talent in teaching. The advantage of diversity in education, as opposed to mere specialization, and the way in which the enrichment and perspective received in our colleges for the good of the world into which

the graduates will return to live and work, far outweigh the arguments that we should switch to another vessel going out with the tide.

● A seminary lecturer: The idea that the only way a layman can fulfill his ministry in the Church is to do some of the things that a priest or deacon do, such as administering the chalice, is really nothing more than a form of subtle sacerdotalism. Interestingly enough, it is found among those who are most vocal in their denunciation of the sacerdotalism of the medieval Church. The more things change, the more they remain the same. What fantastic sacerdotal pride it is to identify the ministry of the laity with that of the ordained, saying, in effect, that only when laymen are mini-clergymen is the ministry of the laity fulfilled! We seem to find ourselves in a situation where priests must be occupied in so-called secular activities if their ministry is to be relevant, while the fulfilment of laity is to be found in the performance of ministerial func-

tions. I hope that the absurdity of the attitude is as obvious to everyone as it is to me.

● A bishop at the close of the Lambeth Conference: "We tried to bite off too much. Our report will touch, inadequately, on 562 different and complex subjects, using phrases elaborated by committees in order to conciliate differing opinions. Not much value in that."

● A cartoon: "There seems to be a lot more interest in religious freedom than in religion."

● A priest of the Church: "I am not for a moment gloomy over the possibility of the Holy Catholic Church to face up to and to solve the pressing problems of today's world, nor am I discouraged when I see the results of sacrificial work of faithful parish priests, but I am downright gloomy when I find the Church as a national body trying to seek 'renewal' apart from the Faith — that is, resorting to political shenanigans rather than reasonable persuasion, and seeking conformity to its official policies without a place for constructive dissent."



Intercessory prayer [praying for others] penetrates the hearts that we cannot open, shields those whom we cannot guard, teaches where we cannot speak, comforts where our hearts have no power to soothe, follows our best beloved through the trials and perplexities of the day, lifting off their blindness with an unseen hand. —Taddled from The Little Chronicle.



POLYCARP, martyr and Bishop of Smyrna (26 January), was the leading figure of the Church in Asia Minor in the middle of the second century (69-155) and an important link between the Apostolic age and the great Christian writers who abounded in the latter part of that century. Polycarp (literally: [Bearer of] much fruit) wrote an epistle to the Philippians, and is mentioned in the writings of Irenaeus, Bishop of Lyons, and one of the early Church Fathers (130-200), who wrote to a friend, "I can even now point out the place where blessed Polycarp used to sit when he discoursed and describe his goings out and his comings in, his manner of life and his personal appearance, and the discourses which he delivered to the people, how he used to speak of his intercourse with John and with the rest of those who had seen the Lord, and how he would relate their words." Those are priceless words, for they establish a chain of tradition (John-Polycarp-Irenaeus) which is without parallel in early Church history.

All through his life Polycarp was an uncompromising opponent of heresy. Irenaeus says that although he "did not appear to have possessed qualifications for successfully conducting a controversial discussion with erroneous teachers, he could not help feeling how unlike their speculations were to the doctrines which he had learned from the Apostles . . ." Despite Polycarp's attempts to stop them, various heresies and pagan revivals spread widely during the latter half of the second century.

Toward the end of his long life, Polycarp visited the Bishop of Rome to discuss the date of Easter (they concluded to maintain their different customs) and soon after his return was arrested during a pagan festival. The *Martyrium Polycarpi*, which was written during the second century in Smyrna by request of the Church at Philomilium, and which is the source of the second usage of the word "Catholic" in reference to the universality and orthodoxy of the Church, recounts that at the festival a number of Christians were set to fight the wild beasts,

but their noble and courageous conduct outraged the viewers, who demanded, that Polycarp be made to fight the animals. Polycarp attempted to flee, but was arrested and brought back into the city. As he entered the stadium, the Christians present heard a voice from heaven, "Be strong, Polycarp, and play the man." Instead of repenting his "atheism" (that is, of not worshipping Caesar), he proclaimed that he had served Christ for 86 years, and thereupon tried to convert the proconsul, and asked but a day in which to do it. The mob clamored for a lion to be let loose upon him there and then, but the asiarch refused, urging as an excuse that the games were over. When they next demanded that he be burned, the proconsul did not interfere, and they began to nail him to the stake. Polycarp then said, "Let me be as I am.

He that granted me to endure the fire will grant me also to remain on the pyre unmoved, without being secured by nails." With calm dignity and unflinching courage he met his fate and crowned a noble life with an heroic death.

Polycarp was a "transmitter, not a maker," but therein lies his greatness. Much occurred between the Apostolic age and the age when the faith of the Church was fixed in the earliest creed and protected by the determination of the canon of the New Testament. The intervening period was the most perilous epoch of the ante-Nicene Church. The Apostolic tradition might have been perverted and corrupted, and the purity of the Gospel defiled. That the danger was so largely averted is to no small extent the result of the faithful witness of Polycarp. —Taddled from many sources

A STIFF-NECKED PEOPLE

CANON 74 of the English canons Ecclesiastical of 1604 prescribed the proper outdoor dress of a priest of the Church of England: cassock, gown, tippet, and square cap. With only slight modifications, the habit was worn by the clergy well into the nineteenth

century, the ordinary hat of the day being substituted for the old square cap.

Between 1810 and 1820 the cassock, etc. were gradually disused, and most clergymen wore as their distinctive garb a long black coat with a cassock-style standing collar (today called a

The big mystery at the Lambeth Conference was why so many bishops kept disappearing through the gateway at the back of the Dean's Yard during the lunch hour. It is reported that no fewer than 273 of the 462 bishops (63 from the U.S.A.) placed orders with the Westminster branch of J. Wippell and Co., clerical outfitters and purple-shirt-sellers. (A bishop from the Pacific, while buying a pair of shoes, remarked that at home he seldom wore them.)

—Taddled from Church Times

Nehru) and a white folded stock around the neck. About 1840, a group of uncomfortable clergymen asked a clerical tailor named Wippell to design a simpler, more practical type of neckwear, and he suggested a single band of stiff linen fastened in the back with a collar button; it was generally worn by the clergy and continued in use without competition for some fifty years. Its disadvantage was that it frayed on the edges with continuous wear and washing, and chafed the neck.

In 1890, the Rev'd Philip W. Mosher (later Rector of St. Peter's Parish, Niagara Falls, New York) was the curate of St. Paul's, Troy. He and his rector discussed the problem of the troublesome collar, and together conceived the idea of making it double to eliminate the possibility of fraying. They

took the idea to Mr. Peabody, a vestryman of St. Paul's and one of the members of the famous shirt and collar firm of Cluett-Peabody (the other partner was the father of the late Sanford Lockwood Cluett, the inventor of the Sanforizing process [See TAD *Burials, Autumn 1968*]). Mr. Peabody recognized the improvement and began making the new collar, which today is worn by Anglican and Roman priests, and by an increasing number of ministers of Protestant bodies. Strangely enough, the double clerical collar is often called a "Roman collar", when actually it is of Episcopal origin.—From *The Connecticut Churchman*

KNOWLEDGE

WE CANNOT know what is a good life in the sight of God, unless we have a definite knowledge of His power and love and holiness. To know the love of God without due understanding of His holiness, makes our idea of His love soft and sentimental, so that we lose the awe which we should feel toward our Creator. To know His holiness without His love, turns that awe into slavish fear and makes us think of Him as hard and austere, demanding too much from us. To know His power only, gives us no power

to love Him. Whatever we think God to be, that is what we tend to become; through his son Jesus Christ, He has shown Himself to us, that we may know Him and become like Him.—From a letter

BURIALS

✠ Arthur [Carl — later dropped because “the name was long enough”] Lichtenberger, 68, son of emigrants from Alsace-Lorraine (the surname means “shepherd of light”) who crossed half the American continent by ox-drawn wagon to set up a grocery store in Oshkosh, Wisconsin, a priest for 42 years who taught New Testament in a theological school of the Chinese Church and Pastoral Theology in two U.S.A. seminaries, was the rector of parishes in Southern Ohio and Massachusetts, and Dean of Newark’s Trinity Cathedral Church, and who was consecrated in 1951 Bishop Coadjutor of Missouri (a year later he was enthroned as Diocesan), and in 1958 elected XXI Presiding Bishop of the American Church; the Parkinson’s disease that forced his resignation six years later saddened the whole Church (true to his announced

intention, he had represented the whole Church, and by the whole Church was not only respected but revered); from Christ Church, Bethel (Diocese of Vermont), and Christ Cathedral Church, Saint Louis, his former see city.

✠ Gaston Swindell Bruton, 65, who for 43 years was a member of the faculty of the University of the South, Sewanee, Tennessee, Chairman of the Department of Mathematics for seven years, and since 1952 one of the University’s top administrators, (he became Provost when that post was created in 1961 and held it until his retirement last August), and for thirty years coach of Sewanee’s eminently successful tennis team; from the University Chapel of All Saints’.

✠ Edward Larocque Tinker, 87, lawyer in the earlier part of his career, novelist and historian (mostly early French and Spanish in the New World), Trustee of the American Bible Society (on the Board of Managers for six years before his retirement in 1964); from Saint Bartholomew’s Church, Manhattan, where he had been a vestryman.

✠ Lawrence Saunders, 78, for twenty years treasurer, and for twenty more President, and, since 1956, Board Chairman of the W. B. Saunders Company,

a Philadelphia medical publishing house; which in 1948 produced the sexual behavior books by the late Alfred C. Kinsey and lately acquired for \$60-million by the Columbia Broadcasting System to expand its textbook and educational divisions; from the Church of the Messiah, Woods Hole, in the Diocese of Massachusetts.

✠ Sister Mary Constance, 91, in the 47th year of her life profession in the Sisterhood of the Holy Nativity; from the convent's chapel at Bay Shore (Diocese of Long Island), New York.

✠ J. Donald Adams, 76, editor of *The New York Times Book Review* from 1925 to 1943, columnist ("Speaking of Books", 1943 to 1964), a noted critic, reviewer, and author whose tweedy prose established him as an influential and nationally known figure in the literary world; from St. Bartholomew's Church, City and Diocese of New York.

✠ Harry Hungerford Spooner Phillips, Jr., 67, who went to work for an advertising firm in 1923, then sold ads for the *New Yorker*, and later joined *Time* (in 1936) to become, in 1944, Director of Advertising and later boss of the magazine's publications expansion (he was the first publisher of *Sports Illustrated* which came out in

1954); in 1965 he became President of American Educational Publications (a division of Xerox Corporation); from St. Matthew's Church, Bedford, in the Diocese of New York.

✠ George B. Buck, 50, head of the nation's largest actuarial consulting firm (retirement, fringe, and disability programs), engaged by such clients as United States Steel, Shell Oil, American Telephone and Telegraph, and the Church Pension Fund (many firms use the same actuary because it is more economical); from Trinity Church, Roslyn (Diocese of Long Island), New York.

✠ Karl Ludwig Tiedemann, 78, a priest since 1916, in the 51st year of his life profession in the Order of the Holy Cross; from St. John's Chapel of Mt. Calvary, the Santa Barbara retreat house (in the Diocese of Los Angeles) that he helped found in 1947.

✠ Miss Dora Dabb, 85, for 52 years an employee of Child's Hospital, Albany, and housekeeper for the two religious orders that operated the hospital; from the Cathedral Church of All Saints', City and Diocese of Albany, New York.

✠ Alfred Lester Cornwell, 84, who started working in the stock room of a Woolworth's store right after his graduation

from high school in 1905, to become in 1946 the president of the F.W. Woolworth Company, a post he held for eight years (he was chairman for two more), and under whose leadership the system set up Woolworth stores in suburban shopping centers and adopted self-service; from St. Paul's Church, Brookfield Center, in the Diocese of Connecticut.

✠ Mrs. Charles Bowen Persell, Jr., 58, wife of the Suffragan Bishop of Albany; from the Cathedral Church of All Saints, City and Diocese of Albany, New York.

✠ B. Brewster Jennings, 70, President and chief executive officer (1944-1958) of what is now known as Mobil Oil Company, whose grandfathers went West in the 1849 gold rush, became successful merchants, sold out, and used their proceeds to help John D. Rockefeller get started in the oil business, and who himself helped bring the original company (Standard Oil of New York, where he went to work in 1920 as a clerk, which successively became Vacuum Oil, Socony-Vacuum. Socony Mobil) from what was once primarily a marketing firm to one of the world's largest oil producers; from St. John's-of-Lattingtown Church, Locust Valley (Diocese of Long Island), New York.

✠ Charles Prescott Trussell, 76, for 33 years a newspaper correspondent in Washington, D.C., and winner of a Pulitzer Prize in 1949 for distinguished reporting on national affairs (all round excellence in day-to-day work rather than a single article or series on one topic); from St. Alban's Church, in the Diocese of Washington.

✠ Paul Weldon Sanger, 62, Oklahoma-born chief of thoracic and cardiovascular surgery at Charlotte Memorial Hospital, Charlotte, North Carolina, who helped make open-heart surgery a routine operation and developed the orlon artificial artery graft which has saved the lives of thousands of people; from Christ Church, Charlotte, in the Diocese of North Carolina.

✠ Frances Milbank Shayler, 95, widow first of Los Angeles financier Nichols Milbank and then of the Rt. Rev'd Ernest Vincent Shayler (d. 1947), IV Bishop of Nebraska (1919-1938); from the Church of Our Saviour, San Gabriel (Diocese of Los Angeles), California.

✠ Charles Larrabee Street, 77, a priest since 1918 and for fourteen years Suffragan Bishop of Chicago (he retired in 1963 but continued to lend an episcopal hand throughout the Diocese); from the Cathedral Church of St. James, Chicago.



FAMILY PRAYER



BOTH in style and content, the finest contributions of eighteenth-century piety are found in the American Prayer Book's *Forms of Prayer to be used in Families*, (pp. 587-592), which were composed by Edmund Gibson (1669-1748) when he was Rector of Lambeth and were published in 1705 as *Family Devotion: or a Plain Exhortation to Morning and Evening Prayer in Families*. They were in large measure based upon a set of prayers which John Tillotson, Archbishop of Canterbury (1691-1694), drew up for the private use of William III. Gibson, a native of Westmorland, was educated at Queen's College, Oxford, was ordained priest in 1697, and soon thereafter gained recognition as a scholar of ecclesiastical law. His best work, the *Codex Iuris Ecclesiastici Anglicani* (1713) is still the most complete collection of English ecclesiastical statutes.

Soon after the accession of George I, in 1716, Gibson was consecrated Bishop of Lincoln and began to play an important

and influential part in Church affairs, and made it his business to reconcile the members of the clergy, nearly all Tories, to the House of Hanover. Gibson became the Bishop of London in 1723, and in that capacity had ecclesiastical jurisdiction of the Church in the American colonies until his death in 1748 (he was offered the Archbishopric of Canterbury the year before, but declined). Although he wrote on an extraordinary variety of subjects, his little book of family devotions was especially popular (by 1750 it had gone into its eighteenth edition), and in the colonies, where the Society for the Propagation of the Gospel promoted its distribution, it met a very real need, since many families of Church people were cut off from regular participation in Common Prayer, because of either distance or lack of priests.

Part of the beauty of the *Forms of Family Prayer* are the phrases from the Bible and Prayer Book that are subtly interwoven into the flow of their serene, but no less search-

ing, eloquence. The sequence of thought in the two services is natural and appropriate. The morning office begins with a simple act of praise and adoration and then passes to anticipations of the coming day's work and service, offering self-dedication to live according to God's will and beseeching grace to meet difficulties and temptations. The evening office reviews in penitence our failures to live up to our resolutions; remembers all those who, directly or indirectly, have labored with us in the common daily tasks; joins thanksgiving for all the benefits we have enjoyed from God's provident hand; and concludes with a brief plea for protection and refreshment during the night in preparation for another day.

The prayers are still popular with many American Churchmen (they are used weekly at St. Mark's Chapel, Hillspeak) and become even lovelier with constant use. — Taddled mostly from *The Oxford American Prayer Book Commentary* by Massey Shepherd

☆☆☆☆

GENERAL

BECAUSE a Presbyterian minister was a "Christian gentleman," William Childs Westmoreland, General of the

United States Army, formerly Commander of the U.S. forces in Vietnam and now Army Chief of Staff, became an Episcopalian.

The first Westmoreland to arrive in Virginia was Richard Neville, who sailed from England with that name in 1650, but died as Richard Westmoreland (he is said to have been the son of Ralph Neville, VIII Earl of Westmoreland), but most South Carolina Westmorelands trace their ancestry to three brothers who came to America in the 1740's and more specifically to Thomas, who settled near what is now known as Spartanburg. Two generations before the Civil War, the family produced three physicians, two of whom (Willis and William) organized what is now the medical department of Emory College; and another brother, Dennis, was a horseback physician. The son of still another brother (James Riley Westmoreland) later took over Dennis' practice, and it was his son, James Ripley Westmoreland (b. 1876) who went to The Citadel (he was expelled but later readmitted for graduation) and thence into the banking and textile business. In 1913, James Ripley Westmoreland married Eugenia Talley Childs, the daughter of a Columbia banker, and it was their first-

born, William Childs Westmoreland, who became a general — and almost a Presbyterian.

It was during the Lent of 1914, around midnight on 26 March, that the boy was born in a cottage at Saxon, a village three miles west of Spartanburg. In the summer of that year the father, a Presbyterian, called in his minister to baptize the boy, not knowing that Mrs. Westmoreland (who had come from Trinity Church, Columbia) had sent for her new priest, W. H. K. Pendleton, Rector of the Church of the Advent, Spartanburg, to do the job. The minister and priest arrived at the same time, talked the matter over with the father, and decided that the mother's wishes should be respected. As Mrs. Pendleton told it 53 years later, "The Presbyterian minister was a Christian gentleman, so he stepped aside." Thus it was on 26 July 1914, the boy was baptized and given the names William Childs.

On 17 April 1929, a Wednesday in Eastertide, the same priest, who had baptized him, presented young William to the I Bishop of Upper South Carolina (the Diocese had been set apart in 1922) for confirmation in the Church of the Advent.

Upon graduating from The Citadel and West Point and embarking rather uncertainly on a career in the Army, William Westmoreland (by the spring of 1946, the 32-year-old soldier was a full colonel) was stationed at Fort Bragg, where he saw again Katherine (Kitsy) Van Deusen, who, as a nine-year-old, pig-tailed, horseback-riding "Army brat" had been rather smitten with him back at Fort Sill, where her father (also a West Pointer) had been stationed. The next year William (Westy) and his Katherine were married in Saint John's Church, Fayetteville (Diocese of East Carolina), North Carolina, near Fort Bragg, on 3 May 1947, a Saturday in Eastertide. Soon thereafter, the Colonel officially became a member of that parish.

One of Westmoreland's Sunday School teachers was the late James F. Byrnes, then a Congressman and subsequently a Senator, who arranged for his appointment to West Point. When, also as a young fellow, he went to a summer Church camp, his counselor was John Elbridge Hines, who on 1 January 1965 became XXII Presiding Bishop of the American Church.—Taddled from several sources



DEPARTMENTS

PLACE PUTTING

■ The editor of a diocesan periodical arrived in Canterbury the day before the opening service of the Lambeth Conference at the Christ Church Cathedral and found bright pennants strung across the principal streets, high above the traffic. Her cab driver commented, "I suppose those bishops, the lot of 'em, will think we've got those pennants up for them, but we've not . . . Cricket Week begins here Monday."—From *The Tennessee Churchman*

DANIEL'S DENT

■ Last Sunday when one of our acolytes didn't show up, it was because he had been bitten by a lion! That sort of thing happened disturbingly often during the early history of the Church, but it is rare in the twentieth century. The recent occurrence was at a car dealer's promotion and not in a colosseum or cave, but the acolyte's name was Daniel — Daniel Jones."—A parish bulletin

MONEY'S WORTH

■ A priest in the Diocese of West Virginia is suing a moving firm for \$30,000; he claims

that in transporting his belongings from Philadelphia last year, the company lost 600 of his sermons.

NO KIDDING

■ A priest in the Diocese of California has publicly recommended that since prostitution has not been stamped out, it should be regulated and put on the free enterprise system, thus ending police snooping into people's personal sex lives and providing his city with an income from a sales tax.

PREPARATION

■ In reply to a television inquiry sent out by a Liverpool firm, a man wrote: "I do not have a radio. I do not have a television. I am 89 and I am learning to play the harp."—*New Christian*

TRIPLE PLAY

■ A communicant of St. Philip's Parish, Laurel, in the Diocese of Maryland, was confirmed on the third day of the third month, and three days later gave birth to triplets, who were baptized, appropriately enough, on Trinity Sunday last.—From a priest's letter

REPORT

■ "Somebody finally did something yesterday. Nobody seemed to know what anybody was going to do about anything during the last week. Somebody suggested that something should be done and some groups talked it over and decided that whoever it was who suggested that something should be done was probably right, but nobody knew anybody who would do it, whatever it was."—A parish paper

BLOOD

■ Bloodhounds received their name not from their tracking ability nor from any other characteristic, but simply because they were the first breed of hounds on which blood or breeding records were kept. (The first records on bloodhounds were kept by French monks in the ninth century.)—Taddled from *The National Observer*

CORRECTION CORNER

■ The St. Thomas Church from whence the body of Cyrus Lawrence Day was buried, is not in Newark, New Jersey, but in Newark, Delaware.

■ The new Cigarette Abstinence Policy, offered by the Church Life Insurance Company (an affiliate of the Church Pension Fund, 800 Second Av-

enue, New York 10017), is available to people who smoke only cigars and pipes — and, as announced in TAD, to those who have not smoked cigarettes for twelve months.

■ St. Peter's Church, the one with the lovely pews, Third and Pine Streets, is not in New York City, but in Philadelphia. It was in St. Peter's Church that the General Convention of 1835, just fifty years after its organizational convention, definitely decided, thanks to the work and urging of Bishops Chase (Ohio and Illinois) and Otley (Tennessee and Kentucky), that the whole Church is a missionary society and every member a missionary, and consecrated Jackson Kemper the first missionary bishop (the Northwest). The Church's first Presiding Bishop was Rector of St. Peter's, and local fans claim that St. Peter's had the first Episcopal day school in the country. The churchyard is the burial place of the bodies of a number of famous Americans, including Stephen Decatur, hero of the U.S. Navy, and three friendly Indian chiefs, who were struck down by smallpox while visiting the Constitutional Government in Philadelphia.

■ The gift of the Richard King Mellons to the Virginia Theological Seminary was not \$50,000, but \$500,000. (The

gift was a personal one; that is, not from a foundation. Mrs. Mellon, the former Constance Prosser, is an Episcopalian, her husband a Presbyterian, but their children, two sons and two daughters, are all Churchmen, and one of the sons-in-law is a vestryman of a parish in Pittsburgh, Pennsylvania.)

■ Thomas à Kempis died not in 1491, but in 1471.

AMEN

■ A bishop must be willing to listen and to learn and to recognize his own limitations and seek to correct them by the counsel of those wiser than he. —The Bishop of Connecticut

GOOD USE

■ Yesterday, as I walked, an elderly Negro man, whom I didn't know, got out of his car and we exchanged greetings. We walked up the street together and as we approached the corner, he opened his wallet and gave me the only dollar in it and said; "Use this for the Church." What place better than TAD? —From a priest's letter

PURPOSE

■ Since God does not keep office hours, and because the risk of abuse or even vandalism of a building is not nearly so important as the souls of men and women who need to use it, day

or night, this church remains open and unlocked 24 hours a day.—A parish bulletin

FORTH AND BACK

■ "What do you make of the Forward Movement mailing its publications from Depew, New York?"—An Oregon priest.

The way we look at it, just about all forward movement in the Church comes from the pew.

■ What doth it profit the Mass to be said in English if the priest still mumbles the words?—A national Roman Catholic magazine

Nothing. The matter was solved over 400 years ago for Anglicans, but some priests (and bishops) still don't have the hang of it.

■ An advertisement recently sent to all English clergymen read: "Announcing a special offer — we feel that it is necessary for all churches to be filled with fuel oil for the Christmas period . . ."

The Christmas Spirit?

UPPSALA-DAISALA

■ In *Another Pilgrim*, a new film prepared for showing at the World Council of Churches' assembly in Uppsala, Sweden, last summer, and for later distribution in the U.S.A., a Protestant minister, to symbolize "the stripping away of barriers between people, which the film

suggests is necessary to a proper understanding of both God and man", removes all of his clothes.

HEART SAD

■ A large city parish, with five priests on its staff, had only one celebration of the Holy Communion in Whitsunweek, which included the Prayer Book Days of Monday, Tuesday, and the three Ember Days. The bulletin failed to say that the one mid-week celebration was on one of the latter.

■ A poll of most of the unmarried undergraduate women at Oberlin College, Ohio, disclosed that forty per cent had engaged in sexual relations, one out of thirteen had become pregnant, and more than four-fifths of those pregnancies had been terminated by abortion. Most of those polled wanted the college to supply birth-control information.

■ The Overseas Mission Society has suspended most of its work because of a one-third decrease in income and difficulty in enlisting volunteer workers.

SIGNS OF THE TIMES

■ Above the reception desk in the front hall at DeKoven Foundation, Racine, Wisconsin (conference and retreat center operated by the Sisters of the Community of St. Mary), is a beautifully lettered plaque which

proclaims LET ALL GUESTS BE RECEIVED AS CHRIST. Affixed to the wall near the same plaque is a hand-printed note: PLEASE LOCK YOUR CARS.—Submitted

■ On page 37 of the *Episcopal Church Annual 1968*, a seminary of the Church lists "chairs" for Old Testament, Church History, Homiletics, New Testament, Religious Literature, Christian Ethics, etc., but none for Theology.

ABOUT TIME

■ "With our deep series on sex completed, it's time for a break. This Sunday night all our high school young Churchmen are going roller-skating."—A parish bulletin

SLIPS THAT PASS IN THE TYPE

■ "This card is to correct the typographical [SIC] error in our recent letter about the Singspiration by the Sea. Please correct the sentence reading 'Dr. William Boice, dyhamic minister to read 'Dr. William Boice, dynamic sinister.'" —Submitted

DEAR MR. RECTOR

■ Because the title to a parish car was held in the name of the "Wardens, Vestry, and Rector of Christ Church", the Standard Oil Company of California solicited the use of a credit card in a letter addressed to "Mr. Wardens V. Rector".

AN
Invitation
FROM THE EBC

ENROLL me as a member of the Episcopal Book Club. I understand that (a) four times a year, on the Ember Days, I shall receive a book about some phase of the Church's life and teaching, (b) each selection is unconditionally guaranteed to interest me, (c) if I do not wish to keep any book, I may return it within ten days after its arrival — otherwise I am to pay for it by the end of the month, (d) the average cost of each selection is \$3.50, and (e) I may cancel my membership in the EBC at any time by giving due notice to the Club.

- ☐ I am enclosing \$14.00 in advance payment for four seasons.
- ☐ Begin my membership by sending me the winter book, THE RECTOR AND THE ROGUE (described on the inside of this TAD's front cover), which means that by having paid in advance, the current selection will have cost me only \$3.50.
- ☐ Bill me for each season's book when it is mailed.
- ☐ Begin by sending me THE RECTOR AND THE ROGUE (\$4.95) at the special EBC (non-advance-payment) price of \$3.75 plus 18c postage.
- ☐ Do not begin my membership until next season.

Mr.
Mrs.
Miss

PLEASE PRINT

My Name

Mailing Address

City, State, & Zip Code Number

Name of Parish

BM14-68D

Mail to: The Episcopal Book Club, Eureka Springs, AR 72632



WISHING WELL

From time to time, The Anglican Digest hopes to bring to its readers, with their encouragement and suggestions, ideas for the well-being of the Church. The first one, appearing below, has been submitted by a priest.

I WISH that somebody would give your organization \$5 million for what might be called "Operation Communication." Here's how the income from that barely adequate sum would be used.

Find a good teacher of speech, somebody fully trained and thorough in his work, whose first job would be to find other qualified teachers (that might take a year) and train them to teach speech (that might take another year) in the seminaries of our beloved Church. [We know of just the right teacher of speech. Ed.] Tell every seminary that you will provide at least one speech teacher, his salary, housing, equipment — everything, and that the seminary will be asked to give him only a classroom and a recognized status in its curriculum, and to make the courses required of every student every year: he will do nothing but train would-be priests (and thereby bishops) in the proper use of

the voice — how to read, how to speak, how to enunciate, how to pronounce words correctly, how to breathe, everything pertaining to the speaking voice. At the end of, say, three or four years, each speech teacher would be recalled for a year to Hillspeak for an evaluation of his own work and the work as a whole, further training himself, and then assigned to another seminary.

In addition to training seminarians, "Operation Communication" would invite priests who have been "out in the field" for a time to come to Hillspeak for brush-up training. Any priest, regardless of pre-seminary courses, will admit that his own speech habits need periodical re-examination by experts. Almost anybody in the Church can tell you about a priest or bishop who has somehow acquired "holy-tone" or "stained-glass" speech habits, but has no expert help in correcting them and learning how

to use his voice effectively. Incredible as it may seem, our seminaries generally offer little or no fundamental speech training; all too many men are graduated without knowing how to pronounce names in the Bible and words in the Prayer Book (err, oblation, propitiation, Pontius, and so on); few have had any speech training in their pre-seminary days; few know how to read intelligibly from the Bible, Prayer Book, or even a Sears, Roebuck catalogue; in short, few know how to use the voice, a necessary handmaid of their ministry.

Because of its nature and importance, speech should be given a respected place in every seminary's curriculum, and taught with diligence. To spend three years learning what to teach, and no time learning how to teach (preach, read, or even just speak), is a waste of time and money. The Church cannot afford to risk repelling the faithful Churchman or the prospective convert by careless or untrained speech, either from the pulpit or at the altar; more importantly, however, the worship of the Church must be done in the best possible order, and that includes good speech.

I wish the Church well, and therefore I wish somebody would give you \$5 million for "Operation Communication."

BY WILL AND DEED

★ With his wife, David Philip Hamilton, for sixteen years a vestryman of St. Mark's Parish, Shreveport, in the Diocese of Louisiana, has given \$500,000 to Sewanee Military Academy, a preparatory school in the educational complex of the University of the South (which he entered in 1911), for a building which will include 21 classrooms, three science labs, a bookstore, and offices.

★ Mrs. Arthur C. Wahlstedt, widow of the late Vice President and General Manager of the *Kansas City Star*, left \$5,000 to Grace and Holy Trinity Cathedral Church, Kansas City, in the Diocese of West Missouri. (\$80,000 of her estate went to her own Roman Church.)

★ Mr. L.E. Koken, for 52 years a communicant of Grace Church, Carthage, in the Diocese of West Missouri, left to his parish the interest of a \$20,000 trust fund for ten years, after which time the principal itself will be available.

★ Christ Church, Hackensack (Diocese of Newark), New Jersey, has received \$260,200.19 from the estate of the late Alice Herbert Holley.

★ Mrs. Joseph Story, for 35 years organist of Trinity Church, Independence, in the Diocese of West Missouri, (Margaret Truman used to sing in the choir there, was married there, and her mother is a faithful member of the parish altar guild), left \$45,000 to establish a trust fund for the parish.

★ John B. Carlisle, who for 35 years practiced medicine in and around Sedalia, in the Diocese of West Missouri, and who never missed Sunday and Thursday Eucharists in Calvary Church, where he was baptized, confirmed, and served as vestryman, left his parish approximately \$100,000 as a memorial to his parents, the income from which will be used at the vestry's discretion: he had already given \$50,000 to remodel the church.

★ Mr. and Mrs. Harry Hammerly (he was a lawyer), late of St. Luke's Church, Chickasha, in the Diocese of Oklahoma, left a two-story brick home worth \$20,000 to their parish as part of a trust which, in perpetuity, will produce some \$6,000 a year for the vestry.

★ Mrs. Edward Cleveland Sweeney has given to St. Anne's Parish, Annapolis, in the Diocese of Maryland, a portrait of Mary II, Queen of England (1662-1694), painted in 1692, the year the parish was

founded (it has just celebrated its 275th anniversary); Mary's husband, William III (1650-1702) gave the communion silver still used at the Eucharist.

★ Titus G. LeClair, a noted engineer and technician and a member of St. James'-by-the-Sea, La Jolla (Diocese of Los Angeles), California, left to the Episcopal Community Service in San Diego, \$125,000 for the construction of a building which, along with other services, will be used to help rehabilitate men released from prison by finding them jobs.

★ W. Clement Stone, an insurance executive, and a Presbyterian, has offered to match — dollar for dollar — every gift that St. Augustine's Indian Center in the Diocese of Chicago receives before January of 1969.

★ Miss Louise M. David of St. Philip's Church, Palestine, in the Diocese of Texas, left to her parish one-sixth of an estimated \$70,000 estate and another two-thirds of it to set up a fund to provide financial assistance to deserving young people who wish to attend college.

★ The University of the South, Sewanee, Tennessee, has received \$11,517 (for a senior scholarship) from the estate of John Adams Sallee, late of Los Angeles, whose interest in the University was developed by an attorney of the Class of 1949;

\$29,733 (for endowment) from the estate of George G. Mitchell (a candy manufacturer, late of Christ Church Parish, Nashville, in the Diocese of Tennessee), whose nephew is on the faculty of Sewanee Military Academy; \$46,125 (proceeds of insurance policies) from the estate of Miss Elizabeth M. H. Knowles, late of St. Peter's Parish, Rome (Diocese of Atlanta), Georgia, to establish a scholarship fund in memory of her father, William Addison Knowles, for students in the University's School of Theology.

★ The renowned surgeon, Charles William Mayo, a communicant of Calvary Church, Rochester, in the Diocese of Minnesota, left \$75,000 in trust (the principal will be available in forty years) for his parish, and an additional \$5,000 for the upkeep of its fabric.

★ Miss Adeline Kirby, a communicant of St. Stephen's Cathedral Church, Portland, in the Diocese of Oregon, left \$2,000 each to her parish, St. Helen's Hall, Portland, (a 99-year-old boarding school for women), and St. Jude's Homes (for the elderly) run by the Society of St. Paul.

★ Miss Ruth Thomas, a communicant of St. James', Milton-Freewater, in the Diocese of Eastern Oregon, left her library

and one-half of her estimated \$12,000 estate to the Society of St. Paul, Gresham, in the Diocese of Oregon, and the other half to the Community of St. Mary, Peekskill, in the Diocese of New York.

★ Mervin Cecil Howard, 65, a dentist, left his entire estate of \$21,000 to the building fund of St. Mary's Church, Edmund, in the Diocese of Oklahoma.

★ During 1967 the Executive Council of the American Church received 23 bequests from individuals in twenty cities in thirteen dioceses for a total of \$484,581.

★ The Government of the Netherlands has given a grant of \$180,000 to Trinity College, Quezon City, Philippines, which was started in 1959 by gifts made some 37 years ago of 160 shares of Procter and Gamble stock worth then \$25,000; in 1961 the value of the stock had increased to \$491,361.82, and was used by the Bishop of the Philippines to acquire the property and buildings for the College, which is the newest member of the Association of Episcopal Colleges.



What lies behind us and lies before us are tiny matters compared with what lies within us.
—A parish paper



PRAYERS



MINDFUL of the Church's bidding to "pray for the ministers of God's Holy Word and Sacraments; [and herein more especially] for Bishops, that they may minister faithfully and wisely the discipline of Christ", the following named Chief Pastors, who hold jurisdiction under the American Church and whose anniversaries of consecration occur in the next three months, are all commended to the prayers of the faithful. (Remove the two pages and keep in Prayer Book.)

JANUARY

- 2 *Charles Francis Boynton* (25th) Senior Suffragan of New York
- 6 *George Purnell Gunn* (21st) V Bishop of Southern Virginia
Jonathan Goodhue Sherman (20th) V Bishop of Long Island
William Davidson (3rd) VI Bishop of Western Kansas
- 10 *Donald Hathaway Valentine Hallock* (17th) VIII Bishop of Milwaukee
- 11 *Harry Sherbourne Kennedy* (25th) IV Bishop of Honolulu
Gray Temple (8th) XI Bishop of South Carolina
- 14 *Jose Guadalupe Saucedo* (11th) IV Bishop of Mexico
George Theodore Masuda (4th) VIII Bishop of North Dakota
- 15 *Charles Francis Hall* (21st) VI Bishop of New Hampshire
- 24 *Albert Wiencke Van Duzer* (3rd) Suffragan of New Jersey
- 26 *Paul Moore, Jr.* (5th) Suffragan of Washington
- 30 *Philip Frederick McNairy* (11th) Bishop Coadjutor of Minnesota

FEBRUARY

- 2 *Lyman Cunningham Ogilby* (16th) Bishop Coadjutor of South Dakota
Charles Gresham Marmion (15th) V Bishop of Kentucky
Arnold Meredith Lewis (13th) Suffragan Bishop for Armed Forces
George Richard Millard (9th) Suffragan of California
Edward Gaudan Longid (6th) Suffragan of the Philippines
Richard Beamon Martin (2nd) Junior Suffragan of Long Island
- 3 *James Chang Lee Wong* (9th) I Bishop of Taiwan
- 4 *John Seville Higgins* (16th) IX Bishop of Rhode Island
William Godsell Wright (9th) VI Bishop of Nevada
John Harris Burt (2nd) VIII Bishop of Ohio
- 5 *Frederick John Warnecke* (16th) V Bishop of Bethlehem
- 7 *James Walmsley Frederic Carman* (13th) V Bishop of Oregon
- 8 *Harvey Dean Butterfield* (8th) VII Bishop of Vermont
- 9 *Charles Bowen Persell, Jr.* (6th) Suffragan of Albany
- 10 *James Milton Richardson* (4th) V Bishop of Texas
Robert Bracewell Appleyard (1st) V Bishop of Pittsburgh
- 14 *Norman Landon Foote* (12th) VI Bishop of Idaho
Charles Waldo MacLean (7th) Senior Suffragan of Long Island

(Continued on following page)

(Continued from previous page)

- 21 Allen Webster Brown (10th) V Bishop of Albany
- 24 William Hampton Brady (16th) V Bishop of Fond du Lac
- Earl Miller Honaman (13th) Suffragan of Harrisburg
- Benito Cabanban Cabanban (10th) V Bishop of the Philippines
- Charles Ellsworth Bennison (9th) V Bishop of Western Michigan
- Harold Barrett Robinson (1st) Bishop Coadjutor of Western New York
- 26 Hal Raymond Gross (4th) Suffragan of Oregon

MARCH

- 1 Leonardo Romero Rivera (5th) Senior Suffragan of Mexico
- Melchor Saucedo (5th) Junior Suffragan of Mexico
- 2 John Vander Horst (14th) VII Bishop of Tennessee
- 6 George Edward Rath (5th) Suffragan of Newark
- 9 Girault McArthur Jones (20th) VII Bishop of Louisiana
- Paul Axtell Kellogg (9th) I Bishop of Dominican Republic
- 25 James Stuart Wetmore (9th) Junior Suffragan of New York

O MOST merciful Father, we beseech thee to bless thy *servant*, N., and to send thy grace upon *him*, that *he* may faithfully and diligently execute the Office whereunto *he* was called and consecrated, to the edifying of thy Church, and to the honor, praise, and glory of thy holy Name; through Jesus Christ our Lord. Amen.

NOEL TANZANIA

WHAT a wonderful Christmas! It started with a real Advent — absolutely no Santa Claus baloney or Muzak carols. I went to the Christmas Eve Eucharist at the cathedral church in Mtandi. Before the doings got underway, a deacon came out and grumbled at the people because they were sitting too far back. I thought how my friends back in the States would love that — it was so typical!

The Eucharist, as are all the celebrations, was in Swahili; but I can follow along now and

seldom lost my place. You really have to stand and be counted here — you put a chalk mark on a board at the front of the church if you intend to receive the Holy Communion. There is also an alms plate next to the board. When I saw an old, bent lady shuffle up to drop in a coin (it sounded like a 5-cent piece — 5c Tanzanian equals 75c American), it really brought to mind the old New Testament story.

There were three other Europeans in the congregation, including Bishop Huddleston, but

the "other ninety and nine" were Africans. It was a great feeling to worship with folks of another language and culture, and yet to worship the same Munzu Moja (One God).

On Christmas Day there was a party for the children in the immediate area (you can't imagine how quiet sixty children can be): they were stuffed with tea, cookies, and cakes, given a puppet show, subjected to my guitar-playing, received gifts of string, balloons, balls, scarves, baby powder, plastic flutes (according to their ages),

and sent home. Before leaving, everybody stopped in at the church and visited the creche which the children had bedecked with flowers. One of my teacher friends played hymns on his recorder, and everybody sang: the little ones in dead earnest, but the wee ones didn't care too much — they were too busy nursing (I haven't seen a baby bottle yet). Birds flew about, and dogs scampered between the kneeling people. Truly, it was a sight and sound to behold, a joyful thing before the Lord.
—From a letter

DOGGONE DOGMA

AFTER asking me questions about some of the teachings of the Church, my friend amazed me by saying he did not mean to be dogmatic, but I replied, "Well, I do!" People nowadays talk of getting rid of dogmas because they think there is something not quite intellectually respectable about being dogmatic, and that a priest who is dogmatic has a closed mind. I have just now looked up the word *dogma* in the dictionary and am told that it is "a doctrine or body of doctrines of theology and religion formally stated and authoritatively proclaimed by a Church". I do indeed mean to be dogmatic. I

have taken vows to be dogmatic. In fact, before God and a congregation of people, I solemnly promised to be dogmatic when I replied "I will. . ." to the Bishop's questions.

G. K. Chesterton said, "What can men agree to except upon a common dogma? If you agree, you must agree on some statement, if it is only that a cat has four legs. If the dogmas in front of you are false, get rid of them; but do not say you are getting rid of dogmas. Say that you are getting rid of lies. If the dogmas are true, what can you do but try to get men to agree with them?"—Taddled from a parish paper

HILLSPEAKING

WE HAVE received a letter in which was asked the question, "Why is Mr. Hill-speak not listed in *The Episcopal Church Annual*?" Another letter asked, "How is it going at that speak-easy down there in Arkansas?"

Hillspeak is the name of the Grindstone Mountain area where live sixteen men, women, and children, as well as six dogs, an unknown number of cats, snakes, skunks, and other critters, and where fourteen adults operate the Episcopal Book Club (EBC), which sends out four selections every year at the Ember Days, publish every quarter *The Anglican Digest* (TAD), and try, along with countless other chores, to keep lawns and fields in shape, look after and finish paying for 2,853 acres of land, seven residences, an office building (a converted barn), and at least twenty-five miles of "roads".

Hillspeak is a place—a reality; it is the headquarters of Operation Unlimited, which presently includes Good Books (the EBC, with 7,000 members), Nutshell (TAD, now going to approximately 165,000 address-

es); more importantly, some day it will, by God's grace, include other operations:

Holy Word (a College of Writers, for the promotion of good writing for the Church),

Pass Along (an Anglican book depot, for the distribution of second-hand books about the Church),

Brush Up (a College of Priests, to provide refresher courses in matters pertaining to the liturgical and sacerdotal life of the Church).

3M Plus (the revival, writing, and production of good religious drama),

Full Time (accommodations for the retired and the use of their time and talents),

Green Hill (a superb and carefully managed retreat center), and

Hard Work (a summer work-camp for boys, and later one for girls, operated on the "Kent School Plan", where some pay more, some pay less, and some nothing at all, and everybody works).

Present accomplishments, all without aid or subsidy of the national Church or any diocese, have been made possible by the



On the Feast of St. Bartholomew, an Instrument of Sounding Bells, a memorial gift, was dedicated and consecrated at Hillspeak. The instrument consists of two bells, electronically recorded and operated: every day a 6,000-pound bell strikes the hours from 6:00 a.m. through 10:00 p.m., and an 1,850-pound bell rings before and after chapel every morning and evening; four 25-inch speakers are mounted in the belfry of a specially constructed tower and spire and enable the sound to be carried some three miles from the Morningside end of Grindstone Mountain.

grace of God in the form and manner of EBC memberships (\$14 for four books a year), a few gifts (the largest single cash gift remains \$3,000), and low salaries (\$40,000 for an average of fourteen employees and their families).

Although some kind people say that *The Anglican Digest* renders the Church an outstanding service, the little quarterly has not helped Operation Unlimited in any material manner: for the year ending 31 August 1968, only one out of five "subscribers" sent TAD their

birthday dollars for a total of nearly \$30,000 (TAD costs \$50,000 a year).

Visitors to Hillspeak often ask, "What is your next project?" Sometimes we screw up enough courage to reply, "Make *The Anglican Digest* so Christian, worthwhile, and interesting that at least two out of five subscribers will not fail to send in their TADollars on their birthdays." Once that has been accomplished, Hillspeak can get on with some of its other operations of unlimited service to the Church.

A great deal of stupidity passes as profound wisdom and all unchallenged, but there is no reason why Christians ought to fall for it, or to tolerate quietly the arrogance of fools.—A parish bulletin

WE RECOMMEND

♦ To all Virginia Cary Hudson fans: *Close Your Eyes When Praying*, a series of delightful lectures on the Bible which she gave to her Sunday School class of women, and a worthy successor to her earlier gems, *O Ye Jigs and Juleps* (a past EBC selection) and *Flapdoodle, Trust and Obey*; illustrated with the vivid drawings of Susan Perl and published by Harper and Row, 49 East 33rd Street, New York City 10016; \$3.95.

♦ To parishes that are using the Trial Liturgy: Dress up your celebrations by supplying your choir with copies of the Saint Dunstan Editions of the *Missa Marialis* and the *Missa De Angelis*, based on the familiar plainchant adapted by Winfred Douglas, but revised by John Boe and the Sisters of St. Mary to conform with the text of the Trial Liturgy. (Available from St. Mary's Convent, Box 310, Kenosha, Wisconsin 53141, at 20c a copy.)

♦ To parents of small children: A trip to the local library and a good look at *Growing Up Straight*, by Peter Wyden (Executive Editor of the *Ladies Home Journal*) and his wife

Barbara (Woman's Editor of the *New York Times Magazine*); published by Stein and Day, 7 East 48th Street, New York 10017, at \$6.95. The subtitle of the book is "What every thoughtful parent should know about homosexuality": what to do to bring up children "straight" (not homosexual), how to spot homosexual tendencies, and how to deal with them promptly and effectively. Along with other students of human behavior, the authors believe that the principal cause of the illness is to be found in the way a child is treated very early in his life — the way fathers and mothers unwittingly raise homosexual sons and daughters. With homosexuality on the increase (the estimate is eight million homosexuals in the United States), more in evidence (there are even homosexual organizations, some of which have been openly campaigning for full "civil rights"), and more talked about (plays and movies deal quite openly with the subject), people can't keep from wondering how it all happened. The Wydens think that much of the trouble

begins at home, with the parents themselves. With the abnegation of the father in the dominant role of the male-female relationship, the popular contention that the family is a democracy (that way parents escape responsibility), the increase of homosexuality is no wonder. Let the father be the man, let the mother be the woman — let them be themselves fully and love in the proper order, and their children will have a better chance to grow up straight.

◆ Before vacationing in Mexico, write ahead to St. Andrew's Church, Avenida San Jeronimo, San Angel, Mexico City, and ask for its guide to Sunday services in that country's important cities and centers: you'll get all the necessary names, addresses, hours, and telephone numbers. Many of the churches have their services also in English, and at least two of them in Mexico City have American-born priests.

◆ To parish priests: The next time a bride-to-be expresses the desire to make ecclesiastical use of the so-called Wedding March

from Wagner's *Lohengrin*, tell her that she may be mistaken in her wish because the music is from an opera about a heaven marriage that ended in failure; if she wants that bit from Mendelssohn's *Midsummer Night's Dream*, tell her that it comes from a fantasy in which a fairy princess is wedded to an ass-headed clown. If she is at all astute, she'll get the point and ask what would be proper — and you can tell her without having to fall back on the canon and rubric that gives you complete charge of such matters.

◆ To all keyed-up executives: Instead of going to a Holiday Inn or some downtown hotel to get away for a weekend, share in the Christian family life of one of the Church's religious orders. Most monasteries have accommodations for guests and follow the rule of welcoming all comers as Christ Himself. Rather than finding something dull and gloomy, you will be refreshed, invigorated, and in all likelihood get some physical exercise (most of the orders will readily provide guests who so desire some work to do around



By all means look after the social welfare of your people; but not at the expense of your priestly duty to God. Never put the world first, for ultimately it is unimportant. A good pension and good food will not carry a soul into the Kingdom.

—From a South Africa ordination sermon

the monastery.) Ask your parish priest to give you the name and address of the order nearest you and write to learn when they can receive you; if you don't know about our Religious Orders, send 50c to Holy Cross Press (West Park, New York 12493), and ask for a copy of their *Guide to Anglican Religious Orders in the United States and Canada*.

♦ To any diocese, cathedral church, or ecclesiastical organization needing a coat of arms: Write to Col. Harry D. Temple (U.S. Army Retired), 1904 Hanover Avenue, Richmond, Virginia 23220. The one which he recently designed for St. Andrew's, Jackson, Mississippi, is tops: simple, complete, well balanced, and appropriate — so different from the cluttered up ones all too often found on diocesan stationery and publications.

♦ For Lenten use, a little book published some time ago. *Lenten Prayers for Everyman*, collected by Marion J. Hatchett, with a preface by the late Arthur Lichtenberger and an introduction by Sister Sylvia Mary. Some of the prayers are uncomfortably close to preaching and some are difficult, but Bishop Lichtenberger is surely right to say, "Every prayer will be of value to anyone who reads it diligently and in the

right spirit." (Published in paperback by Morehouse-Barlow Company, 14 East 41st St., New York 10017; \$2.50.)

♦ To parents of high school age boys: Write to the Prior of St. Andrew's School, St. Andrews, Tennessee 37372, and consider the possibility of sending your son there for his secondary education. Run by the Order of the Holy Cross, with an enrollment of some 150 boys (grades 9-12) from 23 states and foreign countries, the school offers daily Evensong, Sunday Eucharist, and just about every sport in which any young man could be interested. (Ninety-eight per cent of the former students go on to college.)

♦ Keeping an eye on Corpus Books, a new series prepared by Corpus Instrumentorum, a Roman Catholic study institute, and published by the World Publishing Company (2231 West 110th Street, Cleveland, Ohio 44102). Several titles on the inaugural list, to be published in the spring, will be of particular interest to Anglicans. *The Diaconate: Sacred or Outmoded?* edited by the Rev'd Richard T. Nolan, a deacon who teaches philosophy at the Universities of Connecticut and Hartford, doesn't answer its title question but it tells about all that is known of deacons in history and in the Orthodox,

Roman, Anglican, and Protestant traditions (\$6.50). *Pioneer of Renewal: von Hugel and the Modernist Crisis*, by John J. Heaney, S.J., is a close study of the thought of a Roman Catholic layman with a Vatican II outlook who had the misfortune to mature in the aftermath of Vatican I; half Austrian and half Scottish, Baron Friedrich von Hugel was raised in Italy and lived most of his life in England where he had great influence among Anglicans, especially through his disciple, Evelyn Underhill (\$7.50). *Craters of the Spirit: Studies in the Modern Novel* by the Rev'd Nathan A. Scott, an Anglican priest in the Diocese of Chicago (\$6.95), reviewed in last summer's TAD, is part of the same series.

♦ *Affectionately*, T. S. Eliot, by William Turner Levy (as told to Victor Scherle), an odd little book which chronicles the letters and talks between a young scholar (and later, priest) and the poet during the height of his fame. It was written to show what a good and generous man was T. S. Eliot, which it does in full measure; missing, however, is any hint of the qualities in Fr. Levy himself that made him a friend to so many (he also knew Robinson Jeffers, was the go-between when Faber and Faber became the English

publishers of Reinhold Niebuhr, swam with Eleanor Roosevelt at Hyde Park and read the Burial Office for her, and dedicated the present book to Fanny Hurst); he must be pleasant to be with, contrary to the picture given in these pages of a tense and self-conscious listener about to rush home and write down everything he can remember, rather like a tourist who will not enjoy his trip until he sees his slides. No matter: Eliot comes through, and it is good to have recorded his opinions on a variety of topics, from churchmanship to Pogo (he read all the books). A sample: "It is possible to think of heaven in the most cloying, unattractive terms," Eliot said. "The prospect held out to us is almost like that of a fly shut up in a jam jar." Fr. Levy suggested that it was difficult to correct childish misconceptions of the Faith. "We invent personal dogmas," Eliot reflected, "like the puritanical ideas rampant in my youth. We place prohibitions on the use of tobacco or alcohol or forbid dancing or reading certain books, and in obeying those rules we think we are accomplishing something morally worthwhile. It is all nonsense, of course, the substituting of easy commandments for the real ones. Our Lord said that many shall cast out devils in His

Name only to be told at the last day that they are rejected by God — naturally, for the devils they cast out were not real, but of their own invention." Published by J.B. Lippincott, East Washington Square, Philadelphia 19105; \$4.95.

♦ To tourists in Louisiana and Mississippi: Stop in and see what's doing at St. Michael's Farm for Boys, Picayune, Mississippi 39466, about 25 miles north of New Orleans, a haven that provides an opportunity for boys whose problems have brought them into conflict with the law to adjust to and be reclaimed for society. The farm allows for outdoor life and good hard farm work, all centered around the altar (there is a required Sunday Eucharist, but some weekday Celebrations are optional — about half the boys attend the weekday Celebrations).

♦ To layreaders who have trouble finding preachable sermons: a little book called *God Shall Wipe Away All Tears* which collects some sermons by the Rev'd Donald M. Hultstrand, Rector of St. Mark's

Parish, Canton, in the Diocese of Ohio. Mr. Hultstrand's congregation found his preaching so helpful that they set up a tape recorder and had the 133-page booklet printed as a surprise for him and a service for his people. The 23 chapters are mostly about the everyday problems of life and very little about Church and sacrament, but they are clear and practical in what they set out to do. Address order inquiries to the parish church at 151 Northwest 48th Street, Canton, Ohio 44709.

♦ To Canadian Churchmen who are dissatisfied with the 1969 Calendar produced jointly by the United Church and the Anglican Church: *The Episcopal Church Kalendar* (showing liturgical colors of the seasons and the Prayer Book holy days, with Lesser Feasts and Fasts listed in italics), or *The Churchman's Ordo Kalendar* (showing all Prayer Book holy days and Lesser Feasts and Fasts in their proper colors, as well as a few of the more commonly observed festivals of other branches of the Anglican Communion; neither



A thing of beauty is a joy, but neither joy nor beauty can be sought for directly. They come unasked to him who seeks successfully for something else. Beauty is a normal by-product of right making, as happiness is of right living.

—Constitution of the Catholic Art Association

of the calendars suggests colors for the full commemoration of Anglican worthies, although *The Church Kalendar* lists the worthies on their proper days); order from practically any religious book store, or from the publisher, the Ashby Company, 423 State Street, Erie, Pennsylvania 16501, at 75c each or less by quantity.

♦ To students of the liturgy: *Modern Anglican Liturgies 1958-1968*, edited by Colin O. Buchanan, a complete survey of what is happening in liturgical revision throughout the Anglican Communion. Using the same system of comparison which avoids most duplication and which Bernard Wigan used in *The Liturgy in English* (Oxford University Press, 1962) to cover the chief English liturgies from 1549 to 1959, the Buchanan book offers the scholar intricate comparisons and interesting commentary on all recent liturgies. Order from Oxford University Press, 1600 Pollitt Drive, Fair Lawn, New Jersey 07410; \$7.00.

♦ To those who have kith or kin with vision difficulties: *A Campbell Cookbook: Easy Ways to Delicious Meals*, Large Type Edition, published by the Campbell Soup Company and distributed free by the Volunteers Service for the Blind, Inc., 322 South 13th Street, Phila-

delphia, Pennsylvania 19107. The book contains short and simple recipes for every course of a meal, and the extra large type helps the almost blind to use it with ease.

♦ To bishops: Write to the Diocese of Connecticut, 1335 Asylum Avenue, Hartford, Connecticut 06105, and ask for a copy of the tract *Is Your Will Ever Complete?* to adapt for use in your own diocese. The booklet is well written, complete in content, attractive in appearance, and easy to insert in a Sunday bulletin.

♦ To admirers of the late C. B. Moss: His new biography, *C. B. Moss: Defender of the Faith*, by L. W. Barnard (A. R. Mowbray and Company, Ltd., 35 Pembroke Street, Oxford, England; 21/-). Dr. Moss, whose vast knowledge and clear thinking (his Doctor of Divinity degree was an earned one) is reflected in his best-known work, *The Christian Faith*, which has remained a standard manual in many seminaries, was a man of forthright views and intellectual integrity, and undoubtedly a "real" person (the description of his work as a lecturer in English theological colleges is enlivened by some amusing and warming stories). He had no use for woolly-mindedness and deplored the English tendency to

substitute ethics for theology; he was a protagonist of the Book of Common Prayer and Anglican authority (for many years he was Chairman of the Anglican Society); he was always interested in inter-church relations (he was on the commission that brought about full communion with the Church of England and the Old Catholics; for Moss, Christian reunion must be based on principles and not on compromising formulas, and he was therefore critical of the Church of England-Methodist proposals), and his book on the Old Catholic Church is likely to remain the standard work on the subject. (Dr. Moss's briefer book, *A Summary of the Faith*, is now available in paperback from the Episcopal Book Club, Hill-speak, Eureka Springs, Arkansas 72632, for \$1.00 in any quantity.) As in the case of Thomas Bray, both TAD and the EBC reckon Claude Beaufort Moss a patron worthy. (The patron saint at Hill-speak is the Evangelist, St. Mark.)

♦ Very strongly, ordering from the Superintendent of Documents, Government Printing Office, Washington, D. C. 20402, for \$1.25, a copy of *Toward Postal Excellence*, reading it, and then sending it on

to your Congressman — along with a firm note that if he does not vote for the recommendations of the President's Commission on Postal Organization at the next election, you'll vote for somebody who will. Write to your Senators in Washington and tell them the same thing, just as firmly. The burden of the Commission's report is that the Post Office Department should be reconstituted as a government corporation and operated as any other business — and the Post Office Department is a business serving business. (Half the mail involves financial-business transactions, and a fourth, advertising; one out of ten pieces is a periodical, and only fourteen per cent of total pieces is correspondence between individuals — and half of that consists of greeting cards.) The Commission's report, reflecting many months of careful research and sober judgment, concluded that the present system can not possibly cope with the future demands which the American economy will place upon it. The only solution is to follow the Commission's recommendations. If your Congressmen and Senators are going to represent you, let them know how you feel and then hound them until they do just that.



WRONG NUMBER

A visitor was in discussion with the Bishop of Johannesburg, when the telephone rang. As the Bishop excused himself and lifted the receiver, a penetrating female voice said, "Is that you, darling?" The Bishop settled the receiver to his mouth, replied, in a slow, dignified manner, "I rather . . . think . . . NOT!"; then he replaced the receiver, and, without interruption, went on with his discussion.—*Seek* (South Africa).

POTTED SHOT

A priest was having a heart-to-heart talk with a backslider of his flock, whose drinking invariably led to quarreling with his neighbors and an occasional shotgun blast at some of them. "Can't you see, Ben," asked the priest, "that not one good thing comes out of your drinking?"

"Well, I sort of disagree there," replied the backslider. "It makes me miss the folks I shoot at."—A parish bulletin

KOSHER

A New York Jew was walking down the streets of Tokyo as the Sabbath (Saturday) began. Feeling homesick for his own synagogue, he was pleasantly surprised to see a Star of David over a small building. He entered and found the congregation and Rabbi to be all

Japanese and more to his amazement found that although the language was Japanese, the service was orthodox in every detail. "That was indeed a pleasure!" he told the Japanese Rabbi afterwards. "To think I could find a synagogue here in Tokyo! My name is Sam Cohen and I'm a Jew from New York." "Ah so," replied the Rabbi, "Funny . . . you don't look Jewish!"—A parish bulletin.

SERVICE

A young child asked her mother the meaning of the service flag that was displayed at the side of the church nave and was told that it honored those who had died in the service. After a long pause, the little girl inquired, "The eight o'clock service or the eleven o'clock one?"—A parish bulletin

BY THE BOOK

A bashful curate found the young ladies in the parish too helpful. At last it became so embarrassing that he left. Not long afterwards he met the new curate who had succeeded him.

"Well," he asked, "how do you get on with the ladies?"

"Oh, very well indeed," said the other. "There is safety in numbers, you know."

"Ah," was the reply. "I found it only in exodus."—*Qu'Appelle Crusader* (Canada)

LET US PRAY

*An aid for the secret intercessions of the Congregation
at a celebration of the Holy Communion.*

¶ *At the prayer for the whole state of Christ's Church (Prayer Book, pages 74-75).*

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully to accept our oblations, and to receive these our prayers, which we offer unto thy Divine Majesty [*especially for . . .*]; beseeching thee to inspire continually the Universal Church [*especially the Church in . . .*] with the spirit of truth, unity, and concord: And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love [*especially . . .*].

We beseech thee also, so to direct and dispose the hearts of all Christian Rulers [*especially . . .*], that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.

Give grace, O heavenly Father, to all Bishops and other Ministers [*especially . . . and . . .*] that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy People give thy heavenly grace; and especially to this congregation here present [*particularly . . .*]; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity [*especially . . .*].

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to grant them [*especially . . .*] continual growth in thy love and service, and to give us grace to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *At the Oblation (pages 80-81) :*

WHEREFORE, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee [*especially for . . . that . . .*], the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

¶ *At the Lord's Prayer (page 82) :*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come [*in . . .*]. Thy will be done [*in . . .*], On earth as it is in heaven. Give [*. . .*] this day [*. . .*] daily bread. And forgive [*. . .*] trespasses, As [*. . .*] forgive those who trespass against [*. . .*]. And lead [*. . .*] not into temptation, But deliver [*. . .*] from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

VICTORY

JESUS CHRIST established His Church to enable us to worship Almighty God and to prepare us for our salvation — for victory over sin and death and hell. That is why the Church has given us Baptism, Confirmation, the Holy Communion, Unction, Absolution, Holy Orders, and even Holy Matrimony. The Church is here to enable us to be not merely good citizens, but good Christians — Christ's followers; it is here to enable us not to love our neighbors, but to know and love God, for it is only through Him that we can really know

and love our neighbors. The Church is not here to put us on a committee, or send us to a convention, or head up a bazaar; it is here to place us in the care of the Holy Spirit and, by the same divine mercy, in the arms of God in heaven.

Our Lord did not accept death on the cross to be a hero: He died to be a saviour — our Saviour: that is the Gospel or Good News of the Church, and it is the business of the Church, by word and sacrament, to save us in Christ's Name. All else is eternally irrelevant.—From the letter of a parish priest



QUESTIONS



I AM afraid that not enough of our parish priests are sufficiently trained in liturgical matters and that many of them all too easily fall in with whatever they are told to do: otherwise they would reveal their ignorance, might be called "reactionary" or "difficult." The unhappy result is to give their people the notion that by approving the Trial Liturgy they are "with it," "progressive," "forward thinking," "modern in spirit," and all the rest, and that in disapproving the Trial Liturgy they would be old fogies, malcontents, and probably John Birchers.

Most people can try it for months on end without finding any sound way to explain why they like or dislike parts or all of it — and that includes parish priests and, I suspect, bishops too. The people, the household of God, should be encouraged and helped to find reasons for their likes or dislikes. I am convinced that they want to know what they are talking about. Never discount the good sense of the faithful worshipper; the problem is, how shall he be informed sufficiently to come to the intelligent conclusion that he is seeking?

The Questionnaire for Communicants, which people are being asked to fill out, is not going to be of real help: (1) The age of the communicant has nothing to do with the Trial Liturgy's intrinsic merits — or the lack of them, but, mark my word, the age brackets will be used against knowledgeable views on the grounds that we're preparing a liturgy "for the future." (2) Nothing is asked of people who attend a daily celebration or of priests who have charge of two or three missions; their opinion would be worth more than those who go to church less frequently. (3) What does it matter if the communicant is a man or a woman? (4) Is the purpose of any liturgy to "deepen your appreciation of worship?" Should not the question have been, "Does the Trial Liturgy make you feel that you are worshipping God better than otherwise?" That leads to the question, "Are feelings the point of worship?" (5) How can one possibly answer the question, "Does this service make real sense to you?" (6) What is meant by the question, "Does the Trial Liturgy make you feel like a member of a larger family?" (Parish, di-

ocese, national Church, the Anglican Communion, the Catholic Church, the Churches Expectant and Triumphant — or what?) (7) The questionnaire makes it difficult to express or explain what one *dislikes* most about the Trial Liturgy.

How many communicants are really qualified to give, even where small spaces discourage remarks, adequate appraisals? Would it not be better to have supplied a copy of the Trial Liturgy itself and provide space where the communicant could give his opinion on each part of it — and allow room for his explanation? "I (dis)like this part because. . ."

As it stands, the Questionnaire for Communicants is fixed to produce little more than a vote of confidence. The Standing Liturgical Commission, although disavowing, through its co-ordinator, that it is taking a poll, will no doubt come out and say that the Trial Liturgy is overwhelmingly approved!

The truth is that the results will be only a pooling of ignorances.

Somehow our people have got to know that one may approve of this part or that one, but at the same time reject the work as a whole without his being an unprincipled resister: our priests need to hear and know that more than anybody else; they need to know also that neither they nor their people can express themselves adequately without the knowledge and information sufficient to challenge the proposals of the Standing Liturgical Commission.

Worship and its fruits cannot be analyzed as the questionnaire attempts to do; liturgy should be composed and revised in prayer by men of prayer (and literary art) — not by Gallup Poll. The commonness of Common Prayer is one of its chief points, and in that respect a Trial Liturgy may be as impossible as a trial marriage.—From a scholar's letter.



Keeping ourselves in God's presence means letting God penetrate us without our knowing how; it means to agree to His changing our own viewpoint little by little, and giving us the same viewpoint as Christ from which to look at our separated brother, and even at the brother who belongs to the same confession as ourselves. For insofar as we are not looking at our neighbor, and all the more our brother in the faith, with the eyes of Christ, we are condemned to understand nothing of those we meet.

—The Prior of Taizé

Please, Mister,

can you spare
a dollar on your
happy birthday?

*Mam or Miss, but not and who receives TAD as a gift



This request is made in the hope that at least TWO (rather than the present and insufficient ratio of only one) out of every five readers will be persuaded to send TAD their happy birthday dollars



1. build a fire in backyard to heat kettle of rain water.
2. set tubs so smoke won't blow in eyes if wind is pert.
3. shave one hole cake soap in bilin water.
4. sort things, make three piles, one pile white, one cullord, one work britches and rags.
5. stur flour in cold water to smooth then thin down with bilin water.
6. rub dirty spots on bord, scrub hard, then bile, rub cullord but don't bile just rench and starch.
7. take white things out of kettle with broomstick handle, then rench, blew and starch.
8. spread tee towels on grass; hang old rags on fence; pore rench water in flower bed; scrub porch with soapy water.
9. turn tubs upside down.
10. go put on cleen dress, smooth hair with side combs, brew cup of tee, set and rest and rock a spell and count blessins.

—Written for a bride of a century ago: from *Mountain Life and Work*

LUSITANIANS

SOON after the first Vatican Council (1869 - 1870), a group of Portuguese Roman Catholics who were dissatisfied with developments in their Church started the Lusitanian Church (from the ancient Roman name for Portugal) which was to be "Catholic, Apostolic, and Evangelical." Its origin is similar to that of the Old

Catholics: its separation from Rome was based on a desire for reform; it rejected more recent Roman Catholic dogmatic proclamations, and it was determined to hold to Catholic faith and apostolic order.

The Lusitanian Church elected its first bishop in 1922, but had to wait 36 years for him to be consecrated by Anglican bish-

ops. In 1963 the Lusitanian Church entered into full communion with the Churches of the Anglican Communion, and two years later did the same with the Old Catholic Churches in union with the Archbishop of Utrecht.

At present, the Lusitanian Church has thirteen priests, seventeen places of worship, and just over 4,000 members, most of whom are in the lower income groups and cannot afford to pay the salaries of their priests, who work at secular jobs during the week. Recently, however, funds from the American Church have made it possible for the II Bishop and some of the priests to work full-time in the Church.

Relations between the Anglican Communion and the Lusitanians have recently become even closer. The Rt. Rev'd Daniel de Pina Cabral, a former Lisbon lawyer, who after his ordination to the priesthood became the Archdeacon of Oporto, Portugal, was consecrated in 1967 as the Lusitanian Church's first native suffragan bishop; just recently he was enthroned as Bishop of Lebombo, Mozambique (Province of South Africa), and is the first Lusitanian bishop to be ordinary of an Anglican diocese. Mozambique is a Portuguese overseas province (Portuguese East Af-

rica) and is not a great deal smaller than the Republic of South Africa. Of a population of almost 7-million, less than one-sixth are Christian, of whom some 38,000 are Anglican. To have a Portuguese bishop there is clearly a step forward for a Church which has hitherto had bishops from England only; and it is good for the Lusitanians, who are such a small minority in their own land, to see that they are a real part of the international communion of Catholic and Apostolic Churches.—Taddled from *Cape to Zambezi*

QUARTER WATCH



WHEN YOU ARE next leafing through the Book of Common Prayer, glance at the last portion, *Articles of Religion*. Before ordination to the priesthood, Englishmen had to subscribe to the Articles; at the Lambeth Conference just concluded the bishops recommended that the assent be no longer required of ordinands. The move was a good one, but rather late in coming. (Priests of the American Church have not had to accept the Articles formally.) According to Masssey Shepherd, author of *The Oxford American Prayer Book Commentary*, "the Articles do

not profess to be, any more than the Creeds, a full and complete statement of the doctrine of Anglicanism, but like all such standards they deal only with those points of doctrine that were in dispute at the time of formulation. In particular the Thirty-Nine Articles are directed against the errors of the medieval Latin Church on the one side and the aberrations of the Anabaptist sects on the other . . . They are Protestant to the extent that they do not claim any doctrines as necessary to salvation except those that can be proved by the Holy Scriptures; but they are also Catholic in the sense that they do not reject the developed traditions of the undivided Church of the early centuries that are in accord with the mind of Scripture." The Articles were good, right, and needed — in the sixteenth century, and, when considered in their proper setting, they make good sense; the sad thing is that the Church has failed to keep them up to date. Instead of tossing out the Articles completely, the Church should have constantly been revising them so that they could speak to modern heresies and other current lapses. It seems any more that when the bishops get together, the Faith is no longer defined or redefined, but weakened by their silence on

matters of doctrine. At least the bishops of the sixteenth century knew what they believed and could assert it and defend it in writing.

¶TAD has received a letter from a seminarian in his middler year who is looking for a bishop who will accept him as a postulant for the priesthood. He claims that in his own seminary there are other postulancy seekers. It is difficult to understand how the Church can allow so much irregularity in the recruiting, or for that matter, the training and placement of its clergy. Seminarians without bishops, bishops without dioceses, priests without cures, some bishops with more postulants than they can handle, and others almost advertising for priests; surely the Church can afford to set up some kind of nation-wide system to assist the servants and priests of the Church in finding positions, jobs, and cures. Individual and diocesan attempts have been made, but the national Church has yet to come up with a sure-fire thing.

¶With some fun, Eutyclus III in Christianity Today has reviewed a satirical book, *Brother Fred Chicken, Superpastor* (Broadman Press, 127 Ninth Avenue, N., Nashville, Tennessee 37203; \$1.75), by Richard Milham. Although the book

was written by a Baptist minister and probably for his colleagues, members of any clerical family can profit by reading it. When a young man seeks out Brother Fred to learn how he can become a Christian, the Superpastor bombards him with a pamphlet against evolution, but overlooks his real need. At a ministerial meeting the next day, Brother Chicken eagerly tries to tell about the midnight dialogue, but is repeatedly

thwarted. Finally, he closes in prayer: "Bless that young man who called me in the middle of the night and got me out of my warm bed. You know how I sought to . . ." Fred is a man with forceful convictions. He's a master of dispensational charts for bold eschatological (death, heaven, hell, and judgment) preaching; he campaigns vigorously against tobacco (until an acre of it is planted for him as a love gift); he strenuously op-

ADVERTISEMENT

Wanted: A rector for St. James' Church, Milwaukee, Wisconsin. He must possess all the Christian graces and a few worldly ones; must have such tact and disposition as will enable him to side with all parties in the parish on all points; giving offense to none; should possess a will of his own, but agree with all the vestry; must be socially inclined and of dignified manners; affable to all, neither running after the wealthy nor turning his back upon the poor; a man of high-low church tendencies preferred; must be willing to preach first-class sermons and do first-class work at second-class compensation, salary should not be so much of an object as the desire to be a zealous laborer in the vineyard; should be able to convince all that they are miserable sinners without giving offense; each sermon must be short, but complete in itself — full of old fashioned theology in modern dress — deep, but polished, and free from the eloquence peculiar to newly graduated theologians; should be young enough to be enthusiastic, but possess judgment of one of ripe years and experience. Only he who possesses the above qualifications need apply. To such a one will be given steady employment for a term of years."—An advertisement in the Milwaukee Sentinel, 16 June, 1875

poses dancing at his church's college; in dealing with a Jewish merchant, the Superpastor implores him to "Cling to that cross — the same cross that you and your people murdered our Saviour on", leaves him with the reminder not to forget "my preacher's discount" on a pair of shoes, and then wonders, "Why is it so hard to reach some people with the good news about our riches in Jesus?" He is not averse to receiving kick-backs for funerals referred to a particular mortuary, customarily leaves a miserly tip accompanied by a tract entitled, "Here's a Tip for You," and uses a system of telephone signals to avoid long-distance charges. Brother Chicken lands a large pastorate after a carefully planned service to impress the pulpit committee at which two young children, previously pres-

sured by the Superpastor, respond to his baptism invitation. He thinks that one day God will make him denominational president. It may be wondered why somebody has not done something of the sort for PECUSA.

¶ Along with a number of Methodists, England's Church Union rejected the report of the Anglican-Methodist Unity Commission on the grounds that it failed to assure a "common faith and order" necessary to preserve the Catholicity of the Church of England.

¶ The school of St. Katharine — St. Mark (200 combined enrollment of girls and boys — nursery through the twelfth grade), Davenport, in the Diocese of Iowa, which recently underwent a financial crisis, but was saved by a quick response from friends and former students, opened last September as a fully co-educational day school for the first time (the schools have always shared the same campus, but segregated the sexes). The boarding school, which had been an integral part of St. Katharine's since 1884, was discontinued.

¶ The Anglican Communion is comprised of 22 national or regional Churches and jurisdictions, with 47,198,230 baptized persons, of whom 40,498 are priests and deacons, 696 are

APPLESAUCE COOKIES

Cream 1 CUP SUGAR, $\frac{1}{2}$ CUP CRISCO, 1 EGG. Put 1 TSP. SODA with 1 CUP APPLE SAUCE and stir until it foams, then add to creamed mixture. Take $2\frac{1}{4}$ CUPS SIFTED FLOUR, 1 TSP. CINNAMON, $\frac{1}{2}$ TSP. CLOVES, $\frac{1}{4}$ TSP. SALT, sift together three times; add to above mixture. Stir in $\frac{1}{2}$ CUP CHOPPED PECANS and $\frac{1}{2}$ CUP RAISINS; mix well. Drop by teaspoonfuls on greased cookie sheet. Bake at 350 degrees for 15-20 minutes.

bishops; there are 59,672 church buildings, 107 theological colleges, and 184 hospitals.

¶Personal to L.L.C., VI Province: You should get your priest to read and digest the Exhortation (beginning on page 539 in the Prayer Book) which the Bishop addresses to all priests about to be ordained, especially the portion (page 540) which reads, "beware that neither you yourselves offend, nor be occasion that others offend." That includes slovenliness and carelessness, arrogance, and ignorance. A priest (or a bishop) should demonstrate good manners, especially before the altar of God and in the face of a congregation. It is a priest's (and bishop's) business to know not only how to perform his sacerdotal functions but also how to do so with grace and ease. It is not up to the congregation to train him in such matters; that is the responsibility of his seminary and ultimately his bishop; the sad truth is that seminaries give them little attention and often the bishops themselves just don't know or have the humility and interest to learn.

¶The Rev'd Charles Francis Whiston, 68, a priest for 38 years and author of *Instructions in the Life of Prayer, Teach Us to Pray*, and several other works on prayer, has retired after 23

years as Professor of Systematic Theology at the Church Divinity School of the Pacific, Berkeley, California.

¶In Seymour, in the Diocese of Connecticut, the wife of the Rector of Trinity Parish went into a local store to compare the number on a coupon, which had been enclosed in her copy of a national magazine, with the posted winning numbers, and came home with a 12-horsepower tractor-mower for her husband's church lawn.

¶A bishop's actions are subject to review by the whole Church.

STILL WANTED

A Doctor of Veterinary Medicine to hang'out his shingle in Eureka Springs, a town of 1500 people (most of them have moved there after considering other locations) in a section of the Arkansas Ozarks devoted largely to tourists, water sports, sightseeing and stock raising, and where life is paced and priced to be enjoyed. With the loss of the town's only veterinarian, the nearest physician to the furred and feathered is a Churchman in Berryville, twelve miles and mountains away, and he is greatly overworked. The spot is open to a D.V.M. who is hankering for some time for himself and his family, for fishing, and for the leisure life that the Ozarks offer, especially in lovely Eureka Springs.

¶Personal to TAD snatchers. Why not subscribe for your own copy? Your name, address, and TADollar will do the trick.

¶England's venerable firms, J. Wippell and Company Ltd. (the clerical tailors) and A.R. Mowbray and Company Ltd. (publishers and booksellers), have lately merged their church furnishing departments (woodwork, metalwork, needlecraft, stained glass) to form a jointly-owned subsidiary to be known as Wippell-Mowbray Ltd. The merger also includes the Warham Guild Ltd. as an additional but entirely separate subsidiary. Otherwise the two firms will maintain their separate identities as tailors and publishers.

The first relief society of the American Church was founded in 1762 in South Carolina, and by the early part of the twentieth century there were about fifty such societies. The income of the voluntary societies, however, was far too limited and uncertain to meet growing needs, so the 1910 General Convention set up a commission to find a new system. The result was the Church Pension Fund, started in 1917 with an initial reserve of \$8-million. Since 1947 alone, pension benefits have been increased twelve times and the Fund continues to improve and grow; it now has

subsidiaries that handle life, medical, and all forms of general insurance (fire, casualty, public liability, fidelity, etc.) that save the Church hundreds of thousands of dollars a year (commissions are not charged) besides adding to the C.P.F. kitty. (During 1967, the Church Life Insurance Company issued new life insurance to individuals and groups within the Church in the amount of \$7,443,073, and paid, as it did in 1965 and 1966, to the C.P.F., its sole stockholder, a dividend of \$100,000.) The Church Pension Fund also continues to provide the Church with Hymnals, Prayer Books, and other official publications at a low cost through the Church Hymnal Corporation (all located at 800 Second Avenue, New York 10017).

¶The Diocese of Liberia (established on the west coast of Africa by the General Convention of 1850) now has its own Boys' Town (POB 800, Monrovia, Liberia): a privately-operated (under the direction of the Canon Missioner, a U.S.A. priest) residential school for 90 pre-delinquent boys who are taught the Three R's and manual trades; it is three years old and begs for everything it needs including people help. (An English priest who was exiled from Ghana and more recently

Biafra, and confined by polio since 1950 to a wheelchair, has lately joined the small staff.)

¶Parish and mission payments of 1968 pledges in the Diocese of California (see city: San Francisco) are running behind at the rate of \$100,000 a year; almost \$45,000 behind at the end of April as compared with an \$11,000 deficit last year. Most of the current deficit is the result of nonpayment of pledges of eleven congregations.

¶On All Souls' Day last, *The Living Church* magazine, having never missed a week of publication nor received a nickel of national Church subsidy, celebrated its ninetieth birthday.

¶The Society of the Sacred Mission, whose mother house is at Kelham, England, has established a priory in Japan and there received the profession of two Japanese lay brothers.

¶All members of the Vestry subscribed to *The Anglican Digest* and urged all other members of the Parish to do likewise. —Item in a parish paper

¶The Church now has 146 priests on active duty in the Armed Forces of the United States; 60 in the Army, 42 in the Navy, 32 in the Air Force, and 12 with the Veterans' Administration.

¶TAD will welcome information about wills of Americans, prominent or otherwise, who

have made bequests to the Church, directly or indirectly through its institutions and agencies — bequests not necessarily large, but of considerable and lasting effect.

¶Personal to L.M.M., V Province: There is no need for you to cancel your subscription to *The Anglican Digest* simply because you are moving out of the country; over 5,000 copies of TAD go to 98 foreign countries, and we'd be glad to see that you continue to get yours, wherever you move.

¶English publishers, unlike American ones, do not ordinarily sell books directly to the reader, but rather through book stores. Among the many world-famous ones are Blackwells, 49 Broad St., Oxford, and Foyles, 119 Charing Cross Road, London, W.C.2. One well-known among Anglicans for its large stock of theological books and its long-time service to the Church in its publishing activities as well as its book-selling, is Mowbrays, 35 Pembroke St., Oxford. It exports books all over the world and dollar checks are always accepted.

¶On the Feast of Saint Peter and in Saint Philip's Cathedral Church, Birmingham, England, the Rev'd John Paul Burrough, a priest for 21 years and a former missionary to Korea, since 1959 the Anglican Chaplain to

Overseas Peoples and lately an honorary Canon of Birmingham, was consecrated Bishop of Mashonaland, Province of Central Africa (See City: Salisbury, Southern Rhodesia).

¶In the early part of the nineteenth century, Thomas Campbell and his son, both Presbyterians, began a revivalistic movement calling for the reunion of the Church on the basis of New Testament faith and order. Known in the Midwest and South as the Christian Church, and in the East as the Disciples of Christ, the Campbellite congregations became loosely organized in 1832. In 1906 a splinter group left the movement and started what is known as the Church of Christ, an extremely conservative body which sees no warrant in Holy Scripture for the use of instrumental music (organ music was "wind doctrine") and considers itself the one true Church. (It is not to be confused with the United Church of Christ, a result of the 1961 merger of the Evangelical and Reformed Church and the Congregational Christian Churches and a member of COCU.) The Disciples remained a loose alliance of separate congregations until last September, when after ten years of planning, the group became a single body called the Christian Church Disciples of Christ.

¶The Weston College School of Theology, a Jesuit seminary in Massachusetts, moved last fall to the campus of the Episcopal Theological School of Cambridge, where the two seminaries are now sharing classrooms, libraries, and other facilities.

¶Unlike most prices today, that of *The Living Church* (a weekly news magazine of the Church: 407 East Michigan Street, Milwaukee, Wisconsin 53202) has been reduced from 30c to 25c a copy — a quarter is a piece of change much easier to handle before and after church.

¶This year, the Brotherhood of St. Barnabas, Australia's largest bush brotherhood (monastic orders that teach and preach in the far-flung missions of remote regions) and the only one in which lay teachers can exercise their training, celebrated its sixty-fifth anniversary. The Brothers have the pastoral care of people in 100,000 square miles of North Queensland, run two preparatory schools, and this year opened their first college.

¶The Rt. Rev'd Daniel Corrigan, consecrated Suffragan Bishop of Colorado in 1958 and since 1960 Director of the Home Department of the Executive Council of the American Church, has retired at the age

of 68 to take a teaching post at Amherst College, Amherst, Massachusetts.

¶The Church Army, an evangelistic and missionary society of men and women, was founded in England in 1833 and was adopted by the American Church in 1927 to provide a corps of converted and articulate laymen to share in the missionary task of the Church. Today, the American Church Army, using Holy Trinity Church, Brooklyn (Diocese of Long Island), as a training center, numbers some 100 Captains and Sisters.

¶When Pope Paul VI visited South America for the Eucharistic Conference, he presented the Anglican Bishop of Colom-

bia (American-born and consecrated David Benson Reed) with a pectoral cross.

¶Henry A. Schroeder, the physician who helped invent the World War II anti-blackout suit for pilots, the human centrifuge used in training astronauts, and the space suits worn by the latter; and who devised an effective drug treatment for high blood pressure; has written a little book of letters to his grandchildren, *A Matter of Choice*. Although he sets out to be as crotchety as possible and almost seems to dare the reader to find something to agree with, his comments on science and medicine are fascinating and authoritative ("Certain drugs are so useful that the average life

PARENTS' PRAYER

O ALMIGHTY God, our heavenly Father, teach me to understand my children and help me always to treat them as well as I know how. Let me listen patiently to what they say and answer all their questions kindly. Keep me from interrupting or contradicting them; make me as courteous to them as I would have them be to me. May I not vainly hurt their feelings; forbid that I should laugh at their mistakes or punish them with ridicule. May I not nag, and when I am out of sorts, O Lord, help me to hold my tongue. Blind me to the little errors of my children; help me to see the good things that they do and to praise them. Keep me in my pride and impatience from interfering in their work and from doing things for them that they can do for themselves. May I never say No to them without a reason and give me the courage to stand by my No once I have given it. Give me grace always to admit I have been hasty or wrong, and may I always be as open and loving to my children as you are to me, O gracious Father, who brings good out of our sins and mistakes, through Jesus Christ our Lord. Amen.—*Taddled from a parish bulletin*

in the nation has been extended to about seventy years and will soon be 85 or so; these drugs are the ones taken for particular diseases; you take them or you may die. Over 95 per cent of drugs on the market, however, have no specific purpose: they are for vague complaints; my advice is to take as few of them as possible and never use them regularly.") His comments on social and other matters are at least thought-provoking. He affects a skepticism about religion but often quotes "your grandmother" on the subject, and she seems to know what she was talking about. For fun while reading and conversation-fodder in days to come, look for the book, published by the Stephen Greene Press, Brattleboro, Vermont 05301, at \$6.95.

¶Personal to J.M., VII Province: It is true that you cannot separate God from the events of the world, any more than you can separate the events of the world from God. Today, however, many priests are doing exactly that — forgetting their job of teaching about Christ, and becoming merely and solely another voice of discontent, preaching involvement without preaching Christ. The purpose of the Church is to worship God and to enjoy Him forever — all else follows. Good Christian people who know God and

follow the life and teachings of His Son will be involved in the world that Christ died to save. All too often, however, the Church seems to get so tied up in doing things that it forgets its major purpose. The Church must not become merely another social agency or protest group — it must be what Christ meant for it to be: His Body in the world.

Everything in creation is the business and concern of us Christians, because we are members of the world that God made. We must decide and act on every issue of our day, but we cannot do so in a Christian manner if we are not sound in doctrine and worship, and do not know what Christianity is. We cannot ignore God in the discussion of any problem, for He is at the center of everything. For us to be able to place Him at the center in our thought and action, however, we must first of all know of Him, love Him, and worship Him. That is the first job of the Church — to teach us how and train us.

I In October 1966, the American House of Bishops decided that the Diocese of Cuba should be given autonomy and therefore placed it under a Metropolitan Council headed up by the Primate of Canada (with the Archbishop of the West In-

dies and the President of the Ninth Province [Caribbean] as other members) — a status unique in the Anglican Communion, but the best and easiest in the present political circumstances. The present bishop, the second native one, was consecrated in 1967.

¶Even though the Diocese of Damaraland (Province of South Africa) has been without a bishop since the July expulsion of the Rt. Rev'd Robert Henry Mize, Jr., the Southwest Africa Volunteer Enterprise, Inc. (S.A.V.E.) will continue to assist American priests and lay people who are working there, and is accepting needed contributions for that purpose. Address: 4900 West 69th Street, Prairie Village, Kansas 66208.

¶We know of a parish where the rector gives a TAD subscription for locating a particular phrase in the Prayer Book. The last contest was won, appropriately enough, by the senior warden, who found the phrase "holding the keys to the church in his hand in open view" on page 570.

¶On St. Luke's Day last, in the Cathedral Church of Saint John the Evangelist, Napier, the Rev'd Manu Augustus Bennett, a priest for 28 years, was consecrated Bishop of Aotearoa, a suffragancy of the Diocese of Waiapu, Province of New Zea-

land, in apostolic succession to, among others, his father, the late F. A. Bennett, who was the first bishop of that see, and the first Maori bishop. (Thirty-eight per cent of the Maoris are Anglicans).

¶With the recent retirement of the Rev'd Samuel Orr Capers, Rector of Christ Church, San Antonio, in the Diocese of West Texas, and that of his cousin, the Rev'd Capers Satterlee, Rector of the Church of the Advent, Spartanburg, in the Diocese of South Carolina, there is no member of the Capers family in the active ministry for the first time in over 100 years.

¶In accordance with the canons of the Church, the Presiding Bishop appointed a court of nine bishops to hear charges (brought by seventeen priests and laymen) against the Rt. Rev'd Joseph Summerville Minnis, 64, (a priest since 1929, a bishop since 1954, and VI Bishop of Colorado since 1955) on a breach of ordination vows (the charges were not disclosed, but subpoenas had been issued for several witnesses, most of them women); since no trial could proceed without the physical presence of the bishop (he was hospitalized at the time), the court acted in a pastoral rather than judicial capacity and directed the Bishop to leave the Diocese (he may not return

without the express permission of the Presiding Bishop) and surrender all ecclesiastical authority to the Suffragan Bishop, Edwin Burton Thayer, 63, who was consecrated to that office in 1960. Bishop Minnis had previously submitted his resignation to take effect on his 65th birthday anniversary, 3 January 1969, the earliest date upon which his Pension Fund benefits could begin.

¶ On the Feast of St. Francis of Assisi and at the Cathedral Church of St. Luke, Portland, in the Diocese of Maine, the Rev'd Frederick Barton Wolf, 46, a priest for 22 years and since 1959 the Rector of St. Peter's Parish, Bennington, in the Diocese of Vermont, was consecrated VII Bishop of Maine, in apostolic succession to Oliver Leland Loring, 64, who retired last May.

¶ The Episcopal Theological Seminary of the Caribbean, Carolina, Puerto Rico 00630, began its classes in 1961, with only three students who were ordained in 1963. During the academic year 1966-67, thirty students were enrolled from over nine countries in the Caribbean area. The seminary is located on 28 acres of land near San Juan, Puerto Rico, with eight buildings including a 15,000 - volume library. The chapel services of Daily Morn-

ing and Evening Prayer and the Holy Communion are held in the three languages of the seminary — Spanish, French, and English.

¶ A Japanese translation of the Canadian Book of Common Prayer (1959) is now in the process of being published, after some five years of continuous work.

¶ On St. Francis' Day last, at Little Portion Friary, Mount Sinai, New York, two men entered the novitiate of the Society of St. Francis, and five new men came to try out for the religious life.

¶ The 51 - year - old Church Pension Fund recently granted its 10,000th regular benefit to a former seminary professor who came under the scope of the Fund at his ordination forty years ago.

¶ Linda Henning and Mike Manor, who play a married couple on television's Petticoat Junction show, were recently married for real in St. David's Church, North Hollywood (Diocese of Los Angeles), Calif.

¶ The Diocese of North Carolina has announced plans for a \$300,000 addition to the Penick Memorial Home for the Aging, in Southern Pines, to be completed by 1970.

¶ Will anyone assist a TAD reader who wants to know which one of the early Church

Fathers made the following statement concerning the Holy Eucharist? "Who can fear death this night, who hath this day held in his hand the Lord of Life?"

¶A former Jesuit (a religious order of the Roman Church) has come out with a book in which he claims that Satan is "dead". As Baudelaire said in his *Short Prose Poems*, "The Devil's cleverest wile is to convince us that he does not exist." Like the Cheshire cat in *Alice in Wonderland*, the Devil has in our day completely disappeared, leaving only a grin hovering in mid-air which is imperceptible to people in a hurry. If one believes the truth of the Bible, it is impossible to doubt the reality of the Devil for a single moment. Some say, "The Devil is a gent with red horns and a

long tail; now I can't believe in a gent with red horns and a long tail; therefore I don't believe in the Devil." The Devil has them precisely where he wants them. If anybody doubts the existence of the Devil and all his works, let him ask the saints.

¶The Vicar of the Church of St. Mary the Virgin, Apul-dram, Sussex, in the Diocese of Chichester, England, is believed to have set a new record for a single-handed west-to-east crossing of the Atlantic Ocean in his yacht *Rob Roy* (from Halifax, Nova Scotia, to Plymouth, England, in 21 days, fifteen hours, and seven minutes).

¶The Virginia Wade, who won the women's singles tennis championship of the United States, is the daughter of the Rev'd Eustace Holland Wade,

NOTE

This coupon (not for gift subscribers, and the like) has your name and address on the reverse side. Foreign readers are asked to clip their address from the envelope. ¶ To save time and money, an acknowledgement will not be mailed unless requested. Thank you, & Happy Birthday!

CLIP THIS COUPON and attach it to your personal calendar, so that when your birthday anniversary rolls around you can mail the coupon (it has your name and address on it) along with your TADollar and thereby keep *The Anglican Digest* coming to you and going to others for another year — and have a

HAPPY BIRTHDAY

one of the general secretaries of the United Society for Christian Literature and the former Archdeacon of Durban, Province of South Africa.

¶If anybody nearby is looking for a home for a no-longer-used motorized road grader, Hillspeak will not only treat it well but let it have the run of the whole place.

¶Wolsey Hall, Oxford, England, the famous theological correspondence college, now offers 2,000 courses and has 200 tutors living in all parts of England.

¶Ask not when your priest last called to visit in your home, but when you last saw him in church — at the lectern or in the pulpit, but more especially before the altar or on his knees in the nave.

¶On the Feast of St. Remigius (the Bishop of Rheims who baptized the Frankish King Clovis in 496, and one of the three patron saints of France) and in St. James' Church, Wilmington, North Carolina, the Rev'd Hunley Agee Elebash, 45, a priest for seventeen years, and since 1965 executive secretary of the diocese, was consecrated Bishop Coadjutor of East Carolina.

¶After it was reported that the publishing firm of Morehouse-Barlow Co., New York, kept a Bishop in its basement and that Hillspeak is protected by a Bishop who is the local sheriff, it has been learned that Morehouse-Barlow has a Sheriff on its eleventh floor and a Sargent in the bookstore on the first floor.



PAGE 49 EXPLAINS PURPOSE AND VALUE OF COUPON BELOW

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